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It would be nice to say it happened at Ampleforth, or some other distinguished spot. In fact Christopher Cvič had to go out to Greenwich, to Blackheath, and the night was cold. That was the only reason that the Ampleforth Conference was first discussed in a wine bar at Waterloo after a meeting of Keston College Council in January 1988. The idea itself was a moment of midnight inspiration, and I should have known that Christopher always encourages such things, because we soon found ourselves forming a committee which was selflessly to give of scarce time over the next three years. We immediately established a working link with Keston College, and depended much on their contacts and expertise as well as our own.

The real origins of the Conference lie in the story of the last thirty years. As a boy, I heard the stories of the Church of Silence, and knew of the trials of the Cardinals of Central Europe; I did not know of the brave Baptists of Russia, of the Ukrainian Catholic Church, and of the bitter persecution of Orthodox Christians, and Stalinist anti-semitism. Then Stalin died, and Kruschev and Bulganin seemed rather jolly, “B & K”, the British press called them, a peasant and a general in a kind of music hall act. Perhaps it was also a growing consciousness of the needs of the poor countries of the world, but at any rate in the Sixties the situation of Christians in Eastern Europe was not much canvassed in the west, and still less in Britain; Cardinal Slipyi’s deliverance from prison did nothing to disturb the euphoric mood of the reporters of Vatican II, but rather emphasised the hope of a new beginning, even in relations with Communism.

The reality was different. Kruschev began a new persecution and the Orthodox Church lost hundreds of Church buildings. In Central Europe, administrative persecution continued unabated, and the few bishops appointed with the agreement of the regime were constricted in their duties. Aid to the Church in Need built up a network of contacts and did remarkable work over the entire period, but in this country it was the activity of Jews on behalf of Soviet Jewry which gained most publicity and implied obvious questions about the fate of Christians. In Britain there was, and indeed there still is, little awareness, even among the Churches, of the Christians of East and Central Europe. About this time, in 1964, Michael Bourdeaux, then a newly ordained Anglican priest who had studied Russian in Moscow, came across an appeal from two unknown Ukrainian Christians. It was a general document, addressed to anyone who read it, and it gave hard detail of a kind not often seen then about the persecution. He
went back to Moscow, and by a miraculous providence met the very women who
had written the appeal, and who had come back to Moscow to try to find someone
to take further documents to the west. He did so, and began the process by which
believers in the east smuggled out documents to be published in the west. Within
a year or two, he had founded Keston College, devoted to the scholarly study of
religious belief in Communist lands, and to the provision of accurate information.
Keston published news of all the twists of Soviet policy, including the new
Brezhnevite persecution of the Seventies, and steadily gained in prestige, though
there were always those who were reluctant to give the College credit, reluctant
to believe that the best course was to do what believers in the east wanted, to give
the widest publicity to acts of persecution. That was a western controversy: in the
east, Michael Bourdeaux gained a host of friends, including Fr Gleb Yakunin,
to 10 years in prison in 1980, and now a member of the Supreme Soviet. Then
came Gorbachev.

It seemed, three years ago, that there was an opening of which we could take
advantage, a hope that we might be able to communicate more openly with those
who lived under the muffling red blanket, and to do so for our sakes as much as
for theirs. It was obvious that there were stirrings in Hungary, although the next
summer I was to hear the miserable State Secretary of the Religious Affairs office
in Budapest upbraid the Hungarian bishops for a few timid steps of protest. In
Poland, morale was low, and the needs were great, but martial law had no more
provided a viable way forward than previous Communist attempts at a new start,
and the regime was staggering under both a load of foreign debt and massive
popular resentment. We could be sure of participants from both those countries,
provided we could raise the money to pay for their travel, and the implication of
Gorbachev's policies seemed at least to be a loosening of bonds, an attempt to
lighten the cost of an imperialism which left the Centre poorer than the periphery.
More hopefully still, as the Reith lecturer was to point out in 1988, years of
opposition activity in Russia had brought the beginnings of a civil society which
was of itself placing limits on the Communist autocracy, and the Churches had
not only survived but had retained spiritual vigour, in spite of all the sad
compromises of Orthodoxy. (Few of us could have survived the pressures under
which Orthodox Christians had lived for so long.) We could expect fruitful
contacts with Russia. There was also the suggestion that we might broaden the
basis of the Conference by inviting Jewish participation, especially from Russia
and Hungary. Central Europe was the site of the Holocaust, and we were glad to
welcome guests from nearly every European country, and a wide variety of Communions. From so distinguished a
list, it is difficult to pick out names, especially -as all those from Central and Eastern
Europe must rank as Confessors of the Faith. From the Ukraine, we had Bishop
Pavlo Vasylyk, who had worked in secret for years. With him was Ivan Hel,
imprisoned twice, for a total of nearly 20 years. From Bulgaria came Fr Subev,
who had celebrated the Liturgy in the open air in Sofia for thousands
demonstrating against the regime; from Romania, Fr Galeriu, an Orthodox priest
who had survived prison camp and who was beaten up by Ceaucescu's men
during the last months of that regime. There was Stephan Wilkanowicz, editor of
Znak, the Catholic weekly based in Cracow, and Fr Aliulis from Lithuania. Pastor
Geza Nemeth, a man of considerable personal force, came from Budapest, and so
did Fr Laszlo Lukacs, a Piarist priest and now in charge of the Hungarian bishops'
media office. Alexander Ogorodnikov and Vladimir Poresh came from the USSR, and also Irina Ratushinskaya, now in exile in England: all are former prisoners of conscience. To Irina we owe one remark, which must be an encouragement to all of us in the West who try in our different ways to communicate the Faith, "To suffer is painful but simple. What Russia needs now is its own prophets and conscience. To Irina we owe one remark, which must be an encouragement to all and also Irina Ratushinskaya, now in exile in England: all are former prisoners of us in the West who try in our different ways to communicate the Faith, "To

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One theme did emerge strongly. It is quite well known that the formation of little Christian groups who explore prayer and the scriptures together, and work together, is one of the most hopeful signs for the Church in Latin America; it is less well known that this same phenomenon has been developing in different ways in Europe, including Central and Eastern Europe. It forms an acute contrast

Christopher Wilding, our Director of Studies began organising matters here, but that process involved many generous people, from Fr Charles Macauley and Fr Adrian Convery, the School and Monastery guestmasters, to Lt Col John Sharp, the Assistant Procuration and the various House Matrons, and especially the Upper Building Matron, Mrs Patricia Edwards. The school term began three days after the end of the Conference, so the College was fully staffed, but a quick turn round was needed in the Houses which had been used for accommodation. There were many slips on the way, and especially when carefully laid plans for staffing the Conference desk broke down with those concerned called away unavoidably, but then two of the members of the lay staff who were among the many unofficial Ampelforth participants, John Davies and David Cragg-James, simply moved in and took over. Members of the Community both took an active part in the Conference and took on many tasks, from organising buses to making detailed arrangements with the Dean of York's office for the Conference's last event, a buffet lunch in St William's College, followed by a tour of the Minster for those who had time.

There had been suggestions that this was to be a triumphalist gathering. That was never the intention, and the reporting of the Conference indicated that the spirit of the occasion was much more an assessment of the shape of Christian belief that had emerged from the dark years, and a first attempt to work out what should be done with the opportunities that have appeared. The gaining of freedom brings the problems of pluralism and choice. Some of the choices for East and Central Europe are old ones, re-emerging from the wreck, and even exacerbated by the experience of the last 40 years - the place of nationalism, the question of a sinister anti-semitism, the question of relationships between different Communions. There has not been much time for ecumenism in Eastern Europe, and there are places, like the Ukraine where it is hardly possible. Some choices are new: believers now have the opportunity again to influence society directly, but the Churches have been systematically deprived of financial support, and even of buildings, over 40 years. The question is how to act, now there is opportunity, and how to build up the strength of religious belief.

One of our chief anxieties was funding, because most of our East European participants could never have afforded the journey without help, and certainly could not pay for their accommodation. Administrative costs, though minimal, had to be met. Our budget ended up in excess of £50,000. We were set on our way by a substantial anonymous donation, but the rest of the money gathering was slow and worrying; that we made it in the end was a matter for much gratitude to our various donors.

Cardinal Basil Hume agreed at an early stage to chair the Conference, and his support was invaluable; his presence in the Chair at the major sessions throughout the Conference as well as his own opening address gave an informality and grace to the proceedings. Not the least of his services to us was the making available of rooms in Archbishop's House for committee meetings, and of the time of his Secretary for Public Affairs, Charles Wookey, to serve on the Committee.

The Committee itself became an elastic body with varying membership, but among those who gave of their time were also Alenka Lawrence, of the BBC World Service, who looked after our press relations; Christopher Cvic, John Bishop, Michael Elmer, Olgiert Stepan, Alfred Latham-Koenig (who found himself carrying some of the burden of the multiple efforts which had to be made to secure the presence of the Russians, complete with exit and entry visas), Mgr George Leonard, Bogdan Szajkowski, and Philip Walters of Kesfor College. All have multiple other concerns. Philip Walters handled much of our initial contacts with the East and Central Europeans, and contact with the Romanians was finally made by Michael Bourdeaux and Fiona Tupper and Christopher, the Kesfor researcher, on Romania, on a visit to Bucharest and Cluj in May and June 1990.

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to the loneliness of atomised individuality and the desperate search for emotional consolation that characterises much of western society. It contrasts equally with the parades and the claptrap of the socialised humanity of the former Peoples' Democracies.

Such groups, in the Oasis movement, and, in a different way, in the clubs of Catholic intellectuals, have played an essential role in the Polish Church; there are hundreds of such groups in the Czech lands and Slovakia; the Ukrainian Church survived by such means; in East Germany, Christian groups of various kinds, including Pax Christi, were central to the growth of the opposition. In Hungary, at a time when membership of Communist student clubs collapsed, the Catholic groups have flourished. In Russia, the Christian seminar has been one of the seminal movements behind the growth of civic sense. Doubtless, there is more.

These groups provide a vision of diversity in unity, a microcosm of the Church, redolent of the atmosphere of the early Church, when Christians had no expectation of their becoming a majority. It was enough that Christ had been revealed to them, that they were the salt, the light, the leaven, through their membership of the Body. Many at the Conference were aware of the social forces which, for once in the 20th Century, had helped the religious revival in Poland and elsewhere, and recognised that it might not be like that for ever.

It can be suggested that an informal structure is all that is needed, and indeed there are Churches which work in just this way. There is a tension here, because the Church over the centuries has grown, and its presence in the world has produced an administrative apparatus, and buildings, which are small enough in contrast to-day to the great ministries of secular government, but a feeling can grow that any sizable institution is a departure from the gospel. The question is acute in Central and Eastern Europe, where the great institutions of the Churches have been confiscated, damaged or hindered in their work by a hostile state, and often it is not these that are the lively centres of the Spirit. The persistence and success of many of the Baptist congregations in Russia and Eastern Europe is a witness to the life of the Spirit in small groups, and in Pastor Paul Negrut of Oradea, the Secretary of the Baptist Union of Romania, the Conference had an outstanding representative of that tradition. Yet the success of his work has meant that the Oradean Baptists are hardly now a small group: they are the biggest Baptist congregation in Europe.

Yet there is a Baptist Union, and the Catholic tradition has always stressed the Communion of the whole Church, which is complete in every part, because Christ is present in every part, and there is only one Christ. Left to themselves, the small groups are fissiparous, and that is hardly the way to cope with the emerging agenda of nationalism, religious and otherwise, or the problems of societies demoralised by Communism; recent accounts of the difficulties of western Charities working in Romania illustrate that point acutely, and the moral rather than the material dimension was at the heart of the revolt of Central Europe against Communism. In the East as in the West, the Churches must grow to a renewed understanding of relationship of the parts to the whole, of the laity to the clergy.

In this context, just as all aid to the Churches and peoples of Central and Eastern Europe has worked through small groups, it may be the fostering of spiritual and intellectual links is best done through a diversity of groups co-operating together. That seems to be the intention of such co-ordinating bodies as are now emerging in this country. The Ampleforth Conference offered a chance for communication over a sustained period to a diverse group of people in the context of a living Community of prayer. The trust established can only be helpful, especially between those who had not had the chance to meet before; a joint declaration establishing an Eastern European Committee for Christian Solidarity by some of those present from Eastern Europe was a signal of the progress hoped for.

A Conference such as this does not need to have an obvious product; the measure of its success must be found in the experience of the participants, and that is for others to remark upon; certainly, some of the letters we received made us all feel that the effort had been worthwhile. The papers will be published in a special issue of the Keston College Journal, Religion in Communist Lands, thus reaching most of those concerned with religious faith in Central and Eastern Europe in this country, and so they will have an influence beyond the moment. More than this, the experience was sufficiently strong for there to be a strong impulse that this should not be, as we had originally thought, a single event, but that, with enough support, something more should grow from it. That is now being explored, with the thought that anything that helps contact and communication for those who share Christian values and face the same range of ethical problems must be good. Our potential is modest. That may be the best way; already some of the brighter hopes of the summer of 1990 are being soured, and the need for the promotion of Christian fellowship is all the clearer. The Conference Committee is looking for funds to promote another gathering in 1993, and to run a small office in the meantime. We have a scheme to encourage the giving of hospitality to Christian students from Hungary, and another to twin a Hungarian and an English hospital. There are other possibilities, limited but realistic.

Fr Abbot closed the Conference with a lapidary speech; his support had been constant, and he was only absent for part of the Conference because he had to visit Fr Fabian Cowper, who was sick and dying in Oxford. He said that it would be wrong to end such a Conference with anything but a prayer, that the themes that had been discussed had a world-wide application. He asked us to remember all those who had died during the persecutions, all those who had suffered. The Conference prayed in silence for two minutes, and united in the Lord's prayer.
This Conference is being held at a time of considerable uncertainty but yet of great hope and anticipation for the future of Europe. In recent weeks the Gulf crisis, of course, has rightly monopolised world attention for it poses a threat to global peace and the world economy. Inevitably it affects our continent seriously. When the original planning for this meeting began some two years ago, not one of us could have predicted the changing context, the end of the Cold War, the peaceful revolution that has transformed the political, religious and social landscape of our continent and the growing threat of Islamic fundamentalism. One thing has remained intact throughout all the upheavals in Europe. It is important, I believe, to recall that this Conference is possible because it is built on relationships and a dialogue that continued, sometimes precariously, amid all the hostilities and divisions of the Cold War.

Catholic bishops from East and West have met without major interruptions in the Council of European Bishops' Conferences. They have devoted much time and energy to clarifying how the whole continent is to be evangelised. Catholic laity have their Forum which meets to discuss matters of common interest. At the same time the Churches of Eastern Europe (KEK) have developed their own structures bringing together East and West, and have worked alongside CCEE, particularly in a number of European Ecumenical Encounters. Now that the political map is being redrawn, the patient and sometimes frustrating work of the past decades seems entirely justified. Certainly among Catholics there are already in place structures of dialogue and co-operation under the auspices of CCEE, which will be able to give practical effect to the guidelines yet to be agreed at next year's Synod of European Bishops.

It is to that past I wish to turn now for inspiration and for a vision of what can be our future. Ten years ago the Council of European Bishop's Conferences went on pilgrimage with Pope John Paul II to Subiaco. We wanted to honour St Benedict, who at that time was the sole patron saint of Europe and who had been born 1500 years before. Despite the decades of political divisions, over 200 bishops from East and West came that day to the cradle of Western monasticism. While generally wanting to draw fresh strength from the witness and intercession of St Benedict, we specifically intended to pray for all those Churches then deprived of their liberty and cut off from their sister Churches in the free world.

No one who took part in that pilgrimage will ever forget its symbolism and the promise it held out for the future of our continent. We gathered first at the cave where Benedict lived as a hermit fleeing from the corruption of a decaying civilisation. He sought the desert and found solitude and shelter in the bare hills. A cave can recall the tomb where the past is laid to rest but also the womb out of which is born the future. The Pope spoke to us that day of his vision of a Europe into new life and unity. It was a prophetic moment.
of God. That, in itself, means that we must give unconditional respect to each individual. He or she, by sharing our common humanity, has certain inalienable rights and may never be treated as a means to any end, however noble. Christian civilisation has over the centuries come to define and defend these rights. They are under constant threat. They must be vigilantly defended.

But that is not all. God took to Himself our human nature. By so doing, human dignity and rights assumed an altogether deeper and richer significance. All that is human is now caught up into the mystery which is God. No political and social system in history has ever yet done justice to this Christian vision of human dignity. But we have a goal at which to aim.

East and West have in their different ways inflicted grievous wounds on humanity. This century has seen cruelty and death on a scale hitherto unimaginable. The horrors of the Hitler regime were matched by the crimes of the Stalinist era. Less dramatically there have been in the West the depersonalising effects of the Industrial Revolution, the multiple deprivation inflicted on the poor in the slums and inner city areas; there have been bad housing and inhuman working conditions; unemployment has left millions devalued and unwanted. In Central and Eastern Europe, political ideology has systematically subordinated individuals to the power and dictates of the State. Rigorous repression of religious freedom, the corruption associated with dictatorships have left behind them whole populations in many respects demoralised and without established values. There is a real danger of that disintegration which often occurs when authoritarian regimes are toppled. And yet the models of Western European democracies are not panaceas. The value of truth, the need for integrity and openness in public authorities, the importance of genuine participation and accountability in social, economic and political life — these are all hard to sustain, and require as a bedrock a shared moral awareness and commitment in society at large.

In some respects I believe this awareness has worn thinner in Western Europe with the development of an individualistic ideology which places too little emphasis on community and tends to deny or obscure the true inter-dependence of people. Believers must cooperate to bring to bear on society and the structures of a united Europe their vision of human dignity, freedom and rights. That would represent for Europe a source of hope and renewal. In this context I can do no better than quote Cardinal Carlo Maria Martini speaking last year to the Symposium of European Bishops:

"...the heart of the Gospel message consists in introducing human beings into the mystery of life itself, given to us by the God of creation and of the covenant. Every human life is, in fact, the story of God's investment of trust in man (Dt 3, 26). One of the greatest services which the Church of Europe can render to our contemporaries is to help them understand this mystery, or better still, to help them to 'inhabit' it. It is in the light of the mystery of God who creates and offers an eternal covenant, that modern people can understand their true dignity and the meaning of their lives.'

The third truth which is expressed when we turn to God in public prayer is belief in redemption. Mankind's chronic abuse of freedom, the persistent presence of sin in human lives have plunged the world into darkness and death. We could never have rescued ourselves. We needed to be redeemed by the sacrifice of Christ and to be reborn with him in resurrection to new life. The saving love and obedience of Christ have transformed the possibilities of human life and made a sharing in divine life our ultimate destiny. The Church is the sacrament of that redemption. As a reconciled people she is both sign and source of reconciliation between God and man and between nations and peoples.

It is not then in keeping with this fundamental nature of the Church to bless the banners of warring and aggressive states in a divided, violent world. Instead she should be a force for peace and dialogue, a bridge-builder between those at variance with each other, an antidote to the poison of hatred. Nor should she be a protector of privilege, a defender of the rich against the poor.

In the new Europe, the Church must not be part of the problem but an essential element in the solution. Christian unity will be an important contribution to peace and co-operation between divided communities and states. In the past, and up to the present day, there has been discord, misunderstanding and rivalry between Christian Churches, Orthodox and Catholic, Catholic and Reformed. The Churches cannot call on others to lay aside differences and work for a better world if we are unwilling to do so ourselves.

Christian unity will be a gift from God when it is achieved, and in that connection the most powerful weapon is clearly prayer. Nonetheless, little progress will be made without a re-examination and assessment of the historical situations that gave rise to the divisions in the first place. Furthermore, it will be necessary to engage in a rigorous study of ecclesiology and to face up to its consequences.

Many European countries now have their own Moslem communities, and increasingly it will become necessary for the Christian churches to enter into serious dialogue with them. One of the particular problems faced by some of these Islamic communities is that their loyalty and national allegiance is sometimes questioned. It is perhaps important to recognise that this is not a new problem, at least in this country. The loyalty of the Catholic community was, after all, under suspicion in the 15th and 16th centuries, as was that of Irish Catholics in the last century. There is, then, a dialogue to be held with the Islamic communities in which, without minimising the substantial differences which exist, and without being sidetracked by strident voices, a genuine relationship can be forged. Whilst always serving the truth such contact is essential in pluralist societies if tolerance, liberty and respect for human values are to be maintained.

Believers must demonstrate to society that former models of class warfare and of armed hostility have no part in tomorrow's world that we are called to build. We are now citizens of one world, children of the same God, destined for one end. It is for us to help fashion structures and habits of co-responsibility and dialogue in society and industry. We should renounce violence as a solution to disputes, without prejudice, of course, to the moral obligation which governments have to defend their citizens against unjust aggressors. We should be working towards universal acceptance of the rule of international law and towards a world community of nations for which the European Community may provide a
In all this the Church claims no privileged place in society and is in no position to impose solutions. She must humbly and in a spirit of service offer practical collaboration and a wealth of experience. Her role is to witness to truth, to be light in darkness, to be a sign of contradiction to the pretensions and follies of power.

When the Subiaco pilgrimage came to an end, the bishops of Europe returned home to their dioceses throughout Europe. They were soon plunged back into the routine of local pastoral care. That is the way believers and the Churches make their best contribution in the building up of local communities. There is a moment of vision on Tabor, then back into the reality of daily life and struggle. If many of us seem to be, and are, helpless and without political power, we can be channels of God's power and instruments of His will.

Within the last decade and since our pilgrimage to Subiaco, the Catholic Church has chosen Saints Cyril and Methodius as joint patrons of Europe and St Benedict. This is an inspired choice. They were missionaries and had a special genius for adaptation and inculturation. They did not challenge the cultures they set out to evangelise. They refused to destroy them. Instead they sought to transform them with the leaven of the Gospel.

This brings me to my final point. The three patron saints of Europe represent the undivided Church of the first centuries. They came from different cultures, East and West. They bring to the whole continent rich traditions and complementary gifts. That provides us with a valuable lesson. I am convinced it would be a distortion to imagine that the rebuilding of Europe and its evangelisation is a task that the West should be undertaking on behalf of the East. Neither has a monopoly of charism, courage or wisdom. This enterprise demands equal sacrifice and the commitment of both East and West. It will be a hazardous, complex and exhausting work. It will draw on all our spiritual energies. It is, however, a task that we cannot refuse to undertake.

It is my prayer than this Conference will make its own important contribution to that task. I wish you well in your labours and I look forward confidently to their successful outcome.
that today we may speak about the emergence of a single Europe, although many obstacles and difficulties of various kinds still exist.

In the third place might come democratic elections, on the basis of which people will look for new forms of social, political, economic and cultural life. The consequences of the decades-long communist monopoly and reign of terror cannot be got rid of so easily. It takes vital prerequisites, structures, manpower, experience and not least financial resources to build a new social order. Resistance of various sorts will also have to be reckoned with. But the first requirements for pursuing a new way for the future are elections and new political mandates.

For the churches and Christian faithful — the next feature to mention — a new situation has arisen practically everywhere. The Church has much more freedom to carry out its mission. Since structural conditions have been created by the appointments of bishops and the restoration of relations with the Holy See, altogether new possibilities for Church action present themselves. Certainly with these new possibilities the lack of personnel, institutions, schools, church organisations and money is that much more clearly noticeable. Political change has brought the Church new tasks for which it is still little prepared and was not able to prepare because of suppression and persecution.

Finally, one last feature of the changed situation must be mentioned: a new awareness of Central and Eastern Europe’s Christians’ solidarity and involvement. It is a cause for rejoicing that the spirit of reconciliation and readiness to forgive, to break down national, language and cultural barriers and conflicts is stronger than the revanchist movements that are surfacing here and there on one side or the other. The universality of the Catholic Church across all state and national borders, ecumenical efforts amongst the Christian churches, unity in diversity and diversity in unity as the only possible way of life, exchange of experiences and mutual help in giving and receiving as enriching all, typify ever more markedly the image of the Church in Central and Eastern Europe. The sponsors of this way of thinking and ethos are not only bishops, priests and ministers but also laypeople and institutions of various kinds, such as theological faculties, colleges etc.

Many other features of the changed situation and dynamic evolution in which we find ourselves might of course be mentioned, but we cannot go into them here. We should like to come rather to the main theme, how matters stand today with regard to belief in Central and Eastern Europe. It will not be a question, however, of showing how things are today as regards subjective belief and Christian life in Central and Eastern Europe on the basis of academic research or situation reports on individual countries. Rather an attempt must be made to answer the question whether Central and Eastern Europe is still Christian today. In this inquiry general observations and assessments will have to serve as a basis for answering the question as concretely as possible for individual countries.

ARE CENTRAL AND EASTERN EUROPE STILL CHRISTIAN TODAY?

N.B. For the sake of simplicity I often speak of Europe, where Central and Eastern Europe in particular is meant.

The question assumes that Europe at one time, or even maybe up until a short time ago, was Christian. The question now is whether it is still Christian today. It must no doubt be granted that in a total sense Europe was never, geographically or semantically, wholly Christian. There were only certain parts of Europe, even at times rather large parts, that were more or less Christian, and so it is still today. In their way history proves and the present demonstrates how the Christian character of Europe can change. If, however, I may be allowed to take partem pro toto, then the premise that Europe was Christian is more than well-founded. This for three main reasons: First, historically, especially following the migrations of peoples, the spread of Christianity went hand in hand with the spread of culture and the spiritual and political construction of Europe. Nor without reason are Benedict and Cyril and Methodius patrons of Europe, and we could add many missionaries besides. Secondly, Christianity and the culture shaped by it are so essentially an integral part of Europe, that Europe without Christianity is absolutely unimaginable and incomprehensible. Not only does Europe still live today as an essential part of the Christian root-system, but Europe’s present-day cultural, social and even external face is still strongly marked by Christian elements. Thirdly, the designation of Europe as Christian, as it now is, is, especially compared with Africa and Asia, as well as in its history, generally admitted. You can in no way speak as intelligibly of an atheist, socialist, humanist or merely post-Christian Europe as of a Europe that is Christian.

Nevertheless the question whether present-day Europe is still Christian is quite legitimate. What prompts this question arises not only from the features of present-day Europe already mentioned, of which talk of a secularised Europe is one, but for other reasons too. One might point to five facts that historically denote great inward and outward change, without going into the nicer elucidation of these facts and without overburdening them with academic research and statistical detail.

First, seen sociologically, Christianity, Christian belief, the Church and Christians have increasingly been pushed to the margin of society. The churches’ influential presence, Christians’ witness to the Gospel and the shaping of public opinion, education, culture, social life, politics and economic order by Christian faith are decreasing.

Secondly, inside the churches there is discernible a steeper decline in so-called religious practice, such as church attendance, reception of the sacraments and church work. Criticism of the Church and rejection of a full identification with it seem to be on the increase. As the churches seem ever less credible to their own members, so are Christians all the less credible to people on the fringes of the Church and outside it. As evidence of the decline in Christian practice the deliberate disregard or even rejection of Christian moral norms, especially in the attitude to life in all its phases, to marriage, the family and sexuality is cited.

A third fact to quote is the growing ignorance of the faith or religious uncertainty. Compared with the formation and education that are available, pursued and taken for granted by people nowadays in other fields, in the religious field it is just the opposite. There is indeed no lack of supply, but the demand, especially in some churches and areas, is practically completely lacking.
In the fourth place is the fact of other religious, ideological, philosophical and scientific or pseudo-scientific attitudes to and concepts of life which are in deliberate opposition to Christianity. They come partly from the Far East and partly they represent differing variants of materialism and marxism. It is remarkable how effectively they are spreading in Europe and giving the impression of wanting to offer a kind of substitute for the Christianity that has been left behind and outdated.

In the last place let us take religious indifference, practical materialism and consumerism as the way of life of an affluent society. In those countries where, by means of the official ideology that until lately held the field alone, the materialistic philosophy of life was propagated and inculcated by all the media, this way of life displays some peculiar features. But even in Central Europe the materialist view of life is very widespread.

Considering the great changes in private and public life in contemporary Europe and how short a time they were in the offing, you might be inclined to say that Central and Eastern Europe are no longer Christian. But such a sweeping categorical statement would be mistaken. In fact there are obvious facts that could just as well be based on and verified by scientific research and statistical enquiry, which speak for a Central and Eastern Europe that is Christian. Let me very briefly mention the following:

1. The Christian tradition as doctrine and school of manners, as a way of life and essential component of European history and culture is still alive in private and public life. Statistically, at least in some countries, by far the greater part of the population even today presumably still belongs formally to the Church and keeps up at least the external signs of Church membership. In this way the churches are still definitely present in today's secularised society not only in the number of their members but also through their institutions, buildings, activities, their public profile, preaching and statements.

2. Even in a so-called post-christian, lay, liberal, socialist, humanist and secularised Europe, or whatever you want to call it, there are still very many Christian elements both in the doctrine of man and philosophy of life and also in the understanding of existence and the universe. Europe still draws its life much more potently from its Christian roots and substance than many people are often prepared to admit. There is no need to stress particularly how clear a voice is uttered by historical monuments of all kinds, monasteries and churches, literary and musical works and masterpieces of the fine arts, and what a spirit they bear witness to.

3. Among many people today there is a reawakening of Christianity and the Church that is expressing itself in new communities, movements and organisations. Since Vatican II in practically every country in East and West examples of such could be cited. It is hard to say whether this reawakening of Christianity and the Church is proceeding in the same way and in the same form among Catholics, Protestants and Orthodox. But even if certain differences are perceived, one mustn't be too quick to confuse the breadth of the Spirit to one church or one country alone.

4. As a further fact that really does offer a chance for a renewed and revived Christian Europe there can be cited the longing of more and more people, especially among the young, for transcendence, for genuine values for living, for definite moral rules and for a final meaning to life. Disenchantment with the Church, coupled with the vociferous and vociferous propaganda of a materialistic philosophy of life has been clearly expressed in the massive changes. It shows itself in many forms and no doubt is immediately interpreted in a Christian sense or be claimed by the Church as its own. But since life in a spiritual desert is impossible, the Gospel has a new opportunity today to be wanted, preached, witnessed to, embraced and lived.

5. In conclusion let us just refer to the general uncertainty, despair and anxiety for the future. Not only the question of whether we shall survive at all, but also what we should and must do in order to survive with human dignity can be the occasion for facing up to the Christian message as an answer. Of course the Gospel does not contain any recipes for the practical solution of all the problems. But it declares a spiritual position and opens up new dimensions for the future, which give people in the Central and Eastern Europe of today new hope and confidence. At the end of this review of the pros and cons, the question whether Central and Eastern Europe is still Christian today does not seem easy to answer. The answer must in any case be nuanced and take into account a number of facts, presumptions and points of view.

To answer the question: "Are Central and Eastern Europe still Christian today?" let us offer five propositions.

Proposition 1: In the ideal sense Europe is not Christian; it never was and never will be Christian in this way. Europe would be ideally Christian if it were completely Christian not only in the full acceptance of the Gospel and complete allegiance to Christ but also in number populationwise. There never was and never will be such an ideal Europe. Besides, Central and Eastern Europe were always more or less Christian, incomplete in geographical extent and incomplete in the semantic content of the term becoming an actual fact of life. This partial materialisation of a Christian Europe was subject to various fluctuations and will remain so in the future.

Proposition 2: Europe is no longer as Christian as it was historically. The historical forms of a Christian Europe are a thing of the past and will never return again. A verdict on the past, historical pattern of a Christian Europe does not imply a value judgement on the quality of the Christianity that moulded and shaped Europe at certain periods of its history. Since the present and future cannot be a repetition of the past, it is senseless to lament the way a Christian Central and Eastern Europe materialised in history. We must far rather turn to new patterns for the future.

Proposition 3: Europe is still Christian as regards both the intrinsic substance of Christianity and also the historical tradition that has always continued to take its life from the deep roots of the Gospel. Europe is also still Christian
in the concrete visibility of the Christian churches, in their presence in public life, in their individual and social activity, in their preaching, worship, ministry, action for mankind and for a human spiritual, cultural, social and material environment. But this still Christian Europe is in the process of drastic change, and this involves a major challenge for the Church.

Proposition 4: Europe is still more Christian than might have been thought and expected, to judge by all that has happened in history and in the present. It is more Christian and closer to the genuine Christian sources than can be verified objectively and statistically. Above all it is still more Christian than many who have pronounced the death sentence of Christianity and the Church would admit. Christianity is so essentially a part of Europe's spiritual heritage that for this continent it is virtually everlasting and indestructible.

Proposition 5: Europe, and especially Central and Eastern Europe, will also remain Christian in future, of course only more or less Christian and not always the same in individual churches and countries. The Christian character of Europe will be subject of various fluctuations of a qualitative and quantitative kind. The extent of these fluctuations will depend on the gift of God, on people's co-operation and also on spiritual factors. But from Europe's history we may take hope that God will remain true to this continent in spite of all its unfaithfulness.

The answer one way or the other to the question whether Central and Eastern Europe is still Christian could be stated with these five propositions in mind. You could always adduce reasons, statistical evidence and the results of scientific research, for and against. The answer to the question is in large measure a matter of personal standpoint, personal experience and personal conviction. Our answer is clear and unambiguous: Central and Eastern Europe are still Christian. The following are the main reasons:

— Christians are still numerically considerable in Central and Eastern Europe, not only in terms of baptismal certificates, but convinced, professing Christians, who order their lives by their faith and dedication to Christ and are active members of the Church;
— Christian churches and within them Christian associations in all their forms — such as local churches, parishes, various groups and movements — are still numerous, strong and alive;
— Christian faith in the Gospel and in the Church's teaching, the Christian understanding of mankind and of the meaning of life, moral values and norms are still an essential element of the spiritual life of Central and Eastern Europe;
— The Christian cultural heritage is still very relevant today in all fields and continues to be effective not only in the churches but in intellectual life as a whole;
— The witness of many individual Christians, as well as Christian groups, church societies and the churches themselves, attracts much attention in Europe; it is often impressive;
— Church statements and documents, especially on general human questions, are taken seriously and, with the general disillusion with the previous ideologies, are increasingly influencing public opinion;
— Ecumenical co-operation, openness of Christians to one another, work for the unity of all Christians, are on the increase in Central and Eastern Europe and are a sign of hope for all;
— The willingness of Christians to talk to one another and with other religions as well as with non-believers exposes more and more those elements that all men of good will hold in common and enables Christians to make their contribution to the well-being of mankind;
— The commitment of the churches and Christians in Europe to human rights, peace, justice, freedom and aid to the developing countries binds Christians together in real solidarity with one another and with people everywhere in the world.

SOME TASKS FOR CHRISTIANS IN CENTRAL AND EASTERN EUROPE

As a first task there is what one might call a Christian topography and topology of Central and Eastern Europe. The point is to find out and describe those places where the Christian faith is still especially alive, where Christian life thrives and from these places where the Christian heritage has remained particularly rich and has been kept alive. Places should be understood here in the geographical but even more in the spiritual, cultural and historical sense. At first you dwell on places of geographical interest, then many towns, monasteries, castles and other buildings would call for mention, as well as those places where important historical moments and events have occurred. There are certainly more than enough such places in Central and Eastern Europe. It is just a pity that they are far too little known, too seldom presented in their historical and cultural significance and related to each other. So trips, pilgrimages, tours and educational outings pass these places by, or else they receive attention from a particular, often narrowly nationalistic, denominational or ideological, if not downright distorted, point of view.

Important European tours to be taken into account in a spiritual topography and topology, however, also include various institutions, such as, e.g., universities, academies, libraries, museums, churches and schools, and especially when these are not just historical monuments but at the same time places of living spiritual debate and cultural, scientific and artistic exchange. And finally one might also include in this spiritual topography and topology various events, such as commemorations, congresses, exhibitions, conferences, forums, symposia, conventions and other meetings of wide general interest.

Let a second task be the search for a qualified spiritual task force to build up and maintain the Christian faith of a Christian Europe. Politicians and economic experts, technocrats and so-called "Eurocrats" have their own tasks in today's Europe. Still more many other Christians, whether as individuals or groups or as typical of their social stratum, are called to witness to the Christian faith. It is generally accepted that youth has a special task and opportunity here and that it
knows how to be useful in quite new ways. But even pilgrims, tourists and immigrant workers would have great possibilities here given sufficient spiritual preparation and guidance.

Those qualified to maintain the idea and build up a Central and Eastern Europe that is for all to be renewed by Christian faith include those who because of their profession, calling and personal gifts have tasks that transcend frontiers and unite. These are especially clergy, priests and bishops. It is gratifying that for something more than 15 years this realisation has been growing among the European bishops and that they are increasingly aware of this task individually as well as in the Bishops' conferences, in the Council of European Bishops' Conferences and in ecumenical co-operation in meetings with the Conference of European Churches. The present leader of the Catholic Church, Pope John Paul II, with his visits, contacts, conversations and addresses, is certainly an example to follow in these efforts.

Most certainly there are spiritual qualifications and requirements to be looked for and put to the proof in the supporters of the idea. These are especially a sufficiently spiritual breadth and maturity, a feel for the difference between genuine and fake, openness and readiness to receive and to give, selflessness in service and a deep grounding in Christian faith. A third task you could call observing the signs of the times. This does not include only those signs of the times that are seen in the course of historical evolution and are more or less independent of mankind, such as spiritual turning points, natural catastrophes, the appearance of extraordinary personalities or the emergence and disappearance of intellectual trends and ideas, inventions and developments that could strongly influence the future of mankind. It includes also those signs of the times which men themselves produce, either as conscious decision-making, as symbols of their longing, or even as mere signs by the wayside, without people even being fully aware of what they mean.

Of course it would be naive, if people were to be willing to look for and observe only favourable signs of the times. There are, alas, also many unfavourable signs of the times on the military, economic, political, social, denominational, national, linguistic and cultural fronts. Especially too, many individuals in their hardness of heart, unbelief, narrow-mindedness, egoism and reserve are, both for themselves and other people, unfavourable signs of the times that make difficult or hinder any deepening in Christian faith.

There remains one last task to mention, and it is important for us Christians, i.e. paying attention to what is specifically Christian in our working together to rebuild Europe spiritually. We Christians are for our part conscious that we are not the only, and today indeed not even the most important, of Europe's builders, although one might otherwise evaluate the contribution of Christianity and Christians in history. We are at work only along with others, Christians and non-christians, believers and unbelievers. This readiness to work with, along with others, in co-responsibility and collaboration, in communicativeness and concern, is in fact part of that which is specifically Christian, not in the sense that others don't or don't want to have it, but rather in the sense that there can be no genuinely Christian contribution without this "withness". We must confess honestly that we for our part were not always conscious enough of this, that we were too self-confident, too self-satisfied and too exclusive.

Much more important is the present-day attitude and stance on working with. But in this there is no question of a levelling-down of what is Christian; it is a question rather of a genuine identity and image, of Christianity's own special originality that distinguishes it from all ideologies.

What is specifically Christian is expressed most markedly in the understanding of man as creature and likeness of God, whose destiny consists in communion with God and in eschatological perfection, in the hope that is never confined to this world or based only on man's performance, and in the concept of peace which for Christians is essentially God's gift and transcends this world. The originality of what is Christian is no less declared in the manner of perfection, where Christ is always only God's co-worker. We Christians believe that God is at work in today's world. We believe in the communion that exists between God and mankind, and this communion also forms the strongest bond between one man and another. Therefore we are full of hope and confidence for the future.
THE CHALLENGE OF CONSUMERISM IN EUROPE

CHRISTOPHER CVIIC

In the circles where I normally move — in secular circles concerned with economic and political affairs — there are great hopes attached today to Eastern and Central Europe. People think about it a lot. They think about it partly, perhaps largely, for self-interested reasons; they wonder what sort of new possibilities will arise in the political field in these newly liberated countries, what sort of shape Europe will have, what sort of new opportunities we will now have to create a better, more balanced, Europe now that we have free societies emerging there. People dealing with business affairs are interested in the possibilities that these new markets offer for their own investments, for profits. These hopes may well turn out to be exaggerated or premature as far as certain countries are concerned, and certainly as far as the Soviet Union is concerned, where there is much more trouble ahead. However, I am optimistic about Eastern and Central Europe in the economic and political field. When it comes to the religious field, many of us do have special hopes which are based on the fact that through all these years of suffering and of great heroism under first Nazi and Fascist rule, and then under Communists rule, and in the case of the peoples of the Soviet Union, more than seven decades under a godless regime (and it may not be all over yet) the faith of the peoples living there has been tested and proved to a degree which is hard to believe. Their heroism, their moral example, their martyrdom: we would all do well to ponder on these. They represent a great resource. Forgive me, coming as I do from this kind of background, if I speak in terms of resources and profits; but it does seem that spiritually speaking Eastern and Central Europe and the lands of the Soviet Union, this whole area which has lived under communism, undoubtedly represents a tremendous spiritual resource. There are riches there, there is capital there which is of importance to us: so our self-interest dictates that a certain amount of care and attention be directed at the preservation of that resource. That faith, that vast moral and spiritual capital which has accumulated there, must first of all be preserved and then developed in a way which can benefit us all in Europe and elsewhere in the world.

In another type of language, both Pope Paul II and also Aleksandr Solzhenitsyn have recently used rather biological imagery, speaking of our Europe needing to breathe with both lungs. We all hope that the newly-liberated countries of Eastern and Central Europe — and those still to be liberated — will contribute to the spiritual regeneration of Western Europe, its secularised society and, let us say self-critically, its somewhat tired and demoralised churches. Perhaps some people will take issue with this as there is much in the West that we do not have to be ashamed of, not only in the political and economic field but also in the spiritual field. However, there is also much to criticise, and with regard to churchgoing, religious interest and allegiance, we do fail in many ways. So our hope is that the spiritual oxygen from the East, generated in the years of sacrifice and suffering, will help to rekindle this barely flickering faith in some, perhaps most, of the lands of Western Europe.

I would almost agree with those who describe these lands of the old Christendom as largely pagan lands. It is somewhat inappropriate to speak in those terms at the moment in this Abbey, when we have just sung monastic vesper. But perhaps there is a need for new air to be breathed into our western lungs here, and I hope that this oxygen from the East, this purified faith and moral conviction and much else that goes with it, will come over and help us. I believe that they are not going to be disappointed in the manner that some economic and political hopes might be disappointed because of the formidable difficulties in building up a market economy in the East, as well as a pluralist political system.

One of the difficulties that stands in the way of developing the spiritual capital that is available in Eastern Europe is unfortunately something that comes from us. This is not an original idea. Many people have noted it already, both in the East and in the West. Our bankers and politicians travel to the East and prepare models for the market economy and for new political systems, which is an involvement largely welcomed in Eastern and Central Europe and the Soviet Union. But voices have already been heard objecting to another kind of influence, another kind of import from the West. This needs little elaboration. We read about it in newspapers; we see it on television. While on holiday in Yugoslavia recently I read that in my home town a number of important people were about to attend the opening of the first, officially sanctioned brothel. Budapest next door is about to become the pornographic capital of Europe if a certain porn king, has his way. Large sums of money are reportedly going to Eastern Europe to promote this kind of activity. Not only that; as we have heard from one of our colleagues here, the influence of the western press is not entirely for the good. What they are getting from us is not necessarily our best high-minded products in journalism, but tabloid papers which go in for sensationalism. Then, if Eastern Europe does show signs of economic progress, it will not be long before the drug barons decide that it is time to invest in imports there. At the moment I am told that the area is still too poor for high level imports of that kind.

But there is also worry about another type of import. In Eastern and Central Europe there is now an ideological vacuum. There are people trying to fill it, including members of various cults and sects. There is a real fear that in this open season in Eastern and Central Europe, people with money will come and try to establish sects and cults, some of which are totally at variance with local traditions. Many consider this to be a threat, as the sort of thing that might alienate young people and indeed might prove divisive in newly emerging democratic societies. Thus together with the good exports that we are sending, we are also sending things which directly threaten our own stake in that spiritual investment.

One of the obvious responses of a society which feels itself threatened by alien and undesirable influences is often one of trying to hit back, trying to control, trying to ban. It is not surprising therefore that we have already heard voices in the countries of Central and Eastern Europe seeking bans on some of these imports, seeking in certain ways to seal off those countries from the West just as the Communists tried to do in the past. And of course the internal counterpart to
this strategy is a policy of censorship, of trying to ban from local television and radio anything that is not in accordance with a strict code of morals, perhaps in some cases prescribed by the church or certainly by church bodies. Beyond that there is also an attempt to try and place intellectual life under control — a control not simply designed to create a balance, but to include "undesirable" influences. This is understandable. I would recommend to the Eastern Europeans that they try to benefit from our experiences in the West, try to see where we have failed to control undesirable things, and to applaud them if by taxing profits from some of these activities they do at least manage to limit and reduce their harmful effects. But ultimately the policy of trying to keep out these influences, by means which the Communists tried unsuccessfully (with regard to political and economic ideas rather than morals) will not work.

The peoples of Eastern Europe have learnt one thing under Communism: they are allergic to controls and to censorship. They have become skilful in defeating attempts to deny them certain intellectual and other foods that they want. They would quickly and easily defeat any such attempts to moral censorship. I would be uncomfortable if the former communist-thought-police were replaced by some sort of moral-thought-police. We have the example of Islamic countries which have gone down the fundamentalist path. We have seen how far this can go and how utterly hypocritical the whole attempt becomes when merely pure the motivation of those who set it in motion. The ultimate result of an attempt to keep Eastern Europe on the path of virtue, on the path of a certain type of morality which was originally imposed by the Communists, would simply be new forms of authoritarianism which would be totally unacceptable. Besides, any such policy would be directly at variance with attempts to create free, democratic, pluralist societies and a free market economy.

It is clear that there must be a better way of dealing with this situation. Not the way of banning, not the way of keeping out, perhaps not even the way of being afraid. To my mind the greatest value of this spiritual capital in Eastern Europe consists in faith: faith which has been tested, which has withstood all attempts to destroy it. Faith comes first. Morals come next. And if faith is indeed so important, if we find it desirable and if we think it should be maintained and developed, not least in order to help us later on in Western Europe, then perhaps we ought to think about ways in which it can be strengthened and helped with particular regard to the conditions which prevail now in Eastern and Central Europe. Once again this is not a question of intervening in a morally imperialist manner or in a paternalistic manner as some suggest. We should not feel at all paternalistic, offering ourselves with infallible advice in matters that have to do with a particular local situation. But what we do have is some experience of living and operating in a pluralist society. We ought to be able to form some sort of partnership with similarly concerned people in Eastern and Central Europe and operating in a pluralist society. We ought to be able to form some sort of partnership with similarly concerned people in Eastern and Central Europe and although I am sceptical about collective aid schemes — I have written and argued against the idea of a Marshall plan for Eastern and Central Europe — yet I am tempted by the idea of a sort of spiritual equivalent of the Marshall plan which would aim at promoting what is best in Eastern and Central Europe, with the hope perhaps, of benefitting from it ourselves.

That which is best in the countries of Eastern and Central Europe and in the Soviet Union are the multiple small communities which have sprung up over the years, small communities who have held together through years of suffering, who have developed their own ways of praying, acting together to help others in very restrictive circumstances, developing charity, developing holiness. The numbers may be small but the quality is excellent. Some years ago I saw examples of this in Hungary: one of our colleagues here, Fr Lukacs, was closely concerned with Regnum Marianum in Hungary. There are movements in Poland — Oasis, for example, and various other groups. Which have revitalised parishes. They present a new type of activity, a new type of organisation which we might do well to study here. It is with small groups like these, often lay initiatives, that the future lies.

It has been said more than once at this conference that there is a need to help institutional churches in a variety of ways — material aid, training and so on. This goes without saying, but above all it is necessary both for people in those countries and for ourselves to concentrate on these vital small cells which have faith and inspiration in them, because it is through them that a healthy society can best be created. It is the moving outwards of these cells and their multiplication which will eventually create a society in which there are enough healthy forces to maintain and nourish the faith, and then almost as a by-product enable members of that society to develop moral attitudes strong enough to cope with consumerism in both its good and bad aspects.

Let me say here that I take issue with the romanticisation of poverty which is not chosen freely. Some circles in the West are saying this: there are people I know here who do believe that the poor must at all times be good and right because they are poor. It would be nice to think that the poor in question had actually chosen to be poor, that their combined spiritual and material poverty together is the basis of their great spiritual strength and an example to us all. But the romantic idea that poverty itself is a good thing is defeatist. I would hope that a bourgeois society of people who possess houses and cars, who lead normal, decent bourgeois lives, can also be a Christian and religious society where a certain level of spirituality is achieved, where people think and act in exactly the same way as the poor act when they help each other. For even the relatively well-off in Eastern Europe have been poor by our Western standards.

As it should not be considered entirely Utopian, therefore, to hope that this prosperous society could also be a decent, good, Christian, religious, moral society, we should help the various movements that exist on the ground in Eastern Europe with training and by providing cadres. It is essential to form cadres, spiritual cadres in Eastern and Central Europe who will then train others within the various movements. This is also a great opportunity for various lay movements in the West which are already showing signs of wanting to be active in the East: they should be encouraged to do so. If they do not come into the field the sects will do so — undesirable groups which close minds and do not lead to development. Within my own church, for example, there are a number of suitable
movements — the charismatic movement, the neo-catechumens, Pax Christi, Opus Dei, Communion e Liberazione. Amongst inter-denominational groups there is Moral Rearmament. Some will be considered controversial; preference may be given to others. This is a matter on which few people will agree. But undoubtedly as a matter of principle our own lay movements in the West, which have operated in a pluralist society, should now be encouraged to move into Eastern and Central Europe, especially because they also have experience in the political field.

People who have been members of lay movements run free campaigns in a free society; they can compete for votes in order to achieve moral aims. People who have not had this experience of democracy should not be deprived of it. What I have in mind is a sort of partnership almost equivalent to the joint ventures which are now being formed in the economic field. But I would emphasise that the role of our own movements here in the West is secondary to what already exists on the ground in Eastern and Central Europe. But faith must come first; and to promote faith individuals are required who have been formed in groups of like-minded people who then have the strength to operate in a free way within society, not approaching society with closed minds with the aim of taking it over. It is not acceptable to work in a secret way to promote secret ends.

CONFERENCE PROGRAMME

A Time for Change
Believers, Society and State in Central & Eastern Europe

CONFERENCE PROGRAMME

28 August

I: A Time for Change: From the Exclusion of God to a New Agenda
1715 Address by Cardinal Basil Hume
2015 Plenary Lecture: Archbishop Alojzij Sustar
Religious Faith in Central and Eastern Europe Today

29 August

0900 Lectures: “The Survival and Revival of Faith Under Persecution”
Rev Dr Anton Hlinka: Regenerated from below: the Church in Slovakia 1945-89.
Bishop Albrecht Schönherr: State and Church in the GDR
Pastor Geza Nemeth: Christianity’s Answer to Nationalism
Bishop Koksa: Religion and Culture in Yugoslavia
Bishop Pavlo Vasylyk & Ivan Hel: The Position and Role of the Greek Catholic Church in the Ukraine
Pastor Bogdan Tanda: The Situation of Protestants in Today’s Poland
Stephan Wilkanowicz: Problems & Tasks confronting the Church in Central & Eastern Europe To-day
1135 Workshops
1530 Plenary session: reporting back from workshops

II: A Time to Speak: Overcoming Spiritual Bankruptcy
1700 Lectures: “The Problems of Re-evangelisation in a Materialistic Society”
Vladimir Poresh: Belief and Non-Belief in the Soviet Union
Fr Laszlo Lukacs: The Challenge of Freedom for the Churches in the Former Communist Countries
Fr Vladimir Horvat: Ecumenism in Belgrade
Ms Irina Ratushinskaya: Religious Education in Tomorrow’s Russia
2015 Plenary Lecture: Dr Hubertus Desloch
The Social Market Economy in Germany & Europe: Principles & Perspectives
30 August

0900 Lectures: "Religious Believers and Social Involvement"
Mrs Marie Broxup: The Impact of Islam on Soviet Russia
Prof Dr Meyer: The Contribution of Catholic Christians to Social Renewal in East Germany
Mrs Vera Wollenberger: The role of the Lutheran Church in the Democracy Movement in the German Democratic Republic
Father Constantin Galeriu: Fundamental Choices in the Dialogue between Believers, Society and State in Romania

1010 Lectures: "Religious Believers and Political Activity"
Alexander Ogorodnikov: The Russian Christian Democratic Union
Rev Vaclovas Aliulis: Political Activity of Believers & Freedom of Conscience in Lithuania
Rev Dr Paul Negrut: The Baptist Church in Romania

1135 Workshops

1530 Plenary session: reporting back from workshops


1700 Lectures: "The Renewal of Religious Perspectives, East and West"
Prof Dr Peter Hunermann: Der Christliche Glaube und der Januskopfige Europaer anmerkungen zur Modern in Ost und West
Fr Barbaric: Aspects of the Medjugorje Phenomenon in Today's Context
Dr Oto Madr: The struggle of the Czech Church: what we can learn from a theological analysis
Hieromonk Hristofor Subev: Christianity, the Alternative to Totalitarianism

2015 Plenary Lecture: Mr Christopher Cvič
The Challenge of Consumerism in Europe

31 August

0900 Plenary Lecture: Canon Michael Bourdeaux
From where we stand: the Record and the Task

1010 Plenary session: "What Next?"

Papers submitted by invitees unable to attend:
Rabbi Raj: The Changing Fate of Jewry in Present Day Hungary

CONFERENCE PROGRAMME

WORKSHOP QUESTIONS

i) Which are the most important aspects of the life and witness of the churches to have been weakened by Communist rule?

ii) Which if any aspects have been strengthened?

iii) How do these strengths and weaknesses compare with those currently observable in the churches in the West?

iv) Which are the most important tasks for Christians in post-1989 Central and Eastern Europe?

v) Which factors are currently hindering the achievement or even the initiation of these tasks?

vi) What can most usefully be done by a) individuals and b) the churches as institutions in the West to help achieve these tasks?

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BENEDICT OF NURSIA, PATRON OF ALL EUROPE

VICTOR DAMMERTZ O.S.B. – ABBOT PRIMATE

The Hague, 18 May 1990

The dream of a “common European house”, in which nations and peoples from the Atlantic to the Urals, from the Mediterranean Sea to the region of the North Pole might live together as friends under the same roof, no longer appears as an ingenuous Utopia, but as a realisable political option which is finding broad approval.

Thus it is crucially important how this “common European house” will appear: what powers will bear it up, what ideals will bring it to life, by what values will it be governed.

The military, economic and political importance, which will inevitably accrue to this new Europe, can only be accepted and responsibly used if this new Europe remembers its own culture and its own spiritual roots and draws from them its ethical standards by which its decisions are inspired.

Jean Monnet, one of the founders of the European Economic Community (EEC), confessed in his Memoirs: “Si j’avais su, j’aurais commencé par la culture – if I had known, I would have begun with the Culture.”

It is in this light that we recall the figure of St Benedict, the monk whom Pope Paul VI proclaimed the Patron and Protector of all Europe twenty-five years ago. How could this monk who fled the world become the Patron of Europe? He never intervened in the decisions of the great political forces of his time. He proposed no cultural or socio-political programs. He had only one thought, only one desire: to seek God and to serve Him. And as disciples gathered round him, he wrote down a rule to help them in their search for God. But this “little rule for beginners” (RB 73,8), as Benedict himself called it, soon had so great an influence on the Europe that arose from the ruins left by the migration of peoples, that Pope Paul VI could claim that Benedict and his monks had brought “Christian culture, with cross, book and plough, to the peoples from the Mediterranean Sea to Scandinavia, from Ireland to the plains of Poland”.

Cross, book and plough: these words in fact describe a program which has not lost its meaning. Under the guise of a new, more complicated terminology, this program is still a major concern at the agenda of countless national and international meetings. But Benedict’s monks did not follow any preconceived program. They simply lived and practiced what Benedict has written for them as a guide for Christian and monastic living, and adapted it to the changing situations of their times. History shows, time and again, that great reform programs almost always fail, that revolutions more often than not end in oppression and persecution and the high ideals which they espouse and with which they inspire the masses in the beginning are soon betrayed; that on the other hand the personal, private decision of a single individual can have unforeseen and unintended long-distance effects which, over the centuries, have an influence on the course of history.
In order to understand and appreciate why Benedict was declared Patron of Europe, we must keep in mind the circumstances which led up to this proclamation. In September 1943, Allied troops landed near Salerno and began an offensive towards Rome from this south Italian bridgehead. Near Cassino, for several months German troops persistently defended the strategically important mountain upon which stood the monastery that Benedict had founded. On 15 February, 1944 the monastery sank into rubble and ashes under an hours-long bombing raid. When finally, three months later, on 38 May, Polish soldiers hoisted their flag over the ruins of the monastery, the toll was dreadful: around a hundred thousand people—soldiers and civilians—were killed in the struggles in this region. The five military cemeteries around Montecassino give witness to the inhumanity and pointlessness of war and remain an insistent reminder for peace.

On 24 October, 1964, Pope Paul VI himself came to Montecassino to consecrate the church which was rebuilt to its previous splendor. The homily which the Pope gave during the ceremony culminated in an impassioned appeal for peace:

"Here (in Montecassino) we wish to signal, almost symbolically, the end of the war—please God, of all wars. Here we wish 'to beat swords into ploughshares and spears into pruning-hooks' (Is 2,4). We want to change the immense energies which the armies used for killing and destructiveness into powers for living and constructiveness. In order to accomplish this, here through forgiveness we wish to bring to life again the brotherhood of mankind, here to lay aside that mentality which, out of hatred, pride and envy, prepares for war. Here we wish to put in its place the proposal and the hope of concord and collaboration. Here we wish to create Christian peace out of freedom and love."

At the end of that celebration the Pope solemnly proclaimed St Benedict Patron and Protector of all Europe. The motives which led him to this proclamation and the hopes which he attached to it give us an answer to the question of what message Benedict has to give us, the people of today, who wish to build the 'common European house'.

Peace

"Pacis nuntius—Messenger of peace": The document which contains this proclamation begins with these words. The care with which the opening words of papal documents are normally chosen is well known. They express concisely the issue which will be addressed.

'Messenger of Peace': This title is given to a man who had never been involved in politics during his own lifetime. Pope Gregory the Great (+604), who recounts for us the life and works of Benedict, refers only to a single instance in which this monk, who had fled the world, met a great man of his time. This might have taken place in the second half of the year 546. Totila, the King of the Goths, ruled vast parts of the Apennine peninsula. He had heard of Benedict's deeds, and curiosity led him to go to Montecassino to meet his man. Benedict used this opportunity to plead with this victorious king for the people who had suffered the most through war, devastation and plundering. With fearless courage he spoke to the king's conscience: "You are the cause of many evils. Put an end now to your wickedness!" The ruler seems to have taken this rebuke to heart. "From that time on he was less cruel", Pope Gregory tells us (Dial II, 15); at least a partial success.

A defenceless monk sets a victorious king to rights. The prophetic word shows its superiority over the weapons of armies. This is the peace-making act of the defenceless, yesterday as today and tomorrow. Not all men of power possess the magnanimity and the humility of the barbarian Totila to accept such criticism and to allow these open and frank words to be spoken. History and our own present-day experience unfortunately supply all too many examples of this.

What Benedict portrays in this incident is also the teaching he offers in his rule for monks. "Seek peace and pursue it!" (RB, Prol 17). Benedict quotes this psalm-verse in the prologue to his rule as an essential element of his programme: "Si vis pacem parare bellum—If you want peace, prepare for war". We have learned how wrong such a principle is and how disastrous its consequences are. We have to correct it. We must affirm and exclaim instead: "Si vis pacem parare pacem— If you want peace, prepare for peace!"

Peace is only possible if people are prepared to forgive one another, if they stop insisting inflexibly on their pretensions, and cease answering an evil done to them with another evil. This is true in the private sphere and it is no less true in the living together of peoples on the international level. The ancient Romans handed on to later centuries the maxim: "Si Vis pacem para bellum— If you want peace, prepare for war". We have learned how wrong such a principle is and how disastrous its consequences are. We have to correct it. We must affirm and exclaim instead: "Si vis pacem para pacem— If you want peace, prepare for peace!"

Peace is possible, but it is not handed to us on a platter. It must constantly be striven after and upheld against manifold resistance, not least of all against the multiple demands of individual and collective egoisms. Man lives in peace when he can structure his life in agreement and harmony with himself and with a generally recognized and approved order of values and priorities. This order on the one hand imposes obligations and entails limitations, but on the other hand it lays the foundation for rights and ensures the space for freedom.

Justice and Solidarity

For Benedict peace is possible only where justice reigns. Justice certainly does not mean a monotonous egalitarianism and an undifferentiated uniformity, but rather takes into consideration the needs of the individual. In the Rule of Benedict...
we read:

“It is written: ‘Distribution was made to each one as he had need’ (Acts 4:35). Whoever needs less should thank God and not be distressed. Whoever needs more should feel humble because of his weakness, not self-importance because of the kindness shown him.”

Benedict closes this section with the words: “In this way all the members of the community will be at peace” (RB 34,1-5).

The problem, which is addressed here to the tiny world of a monastic community, has today assumed a world-wide dimension in the living together of peoples. The difference between North and South and recently between West and East within Europe, and even more the glaring difference in the standard of living between the northern and southern hemispheres present those responsible in the political and economic arenas with almost insoluble tasks. Cannot the tried principles which Benedict sets up for his monks also be helpful in the search for solutions to world-wide problems? Not as an immediately useable cure-all for complex problems but as a signpost to the direction, or, even better, to the spirit in which the solutions are to be sought. But then it becomes clear that political measures, economic reforms and structural changes can achieve their goal and build a better world only if a radical change of heart and mind precedes them.

It should make us all reflect that in recent years in several West European countries remarkable success was achieved by those political parties which appeal to citizens who are not ready to share their prosperity with others, for example, with the poor, with refugees and those seeking asylum. But those who defend their wealth by any and all means, provoke the very catastrophe which they wish to avoid. For whoever denies justice and solidarity today will be overrun and washed away tomorrow by the elemental power of historical events. Many pages of the history of human freedom bear this out.

In this light we must see what Benedict told his monks about poverty. Today poverty is one of the three vows which religious of the Catholic Church take as a commitment to the evangelical counsels. There are, however, considerable differences between the various Orders in the interpretation of the vow of poverty. St Francis of Assisi, for example, understood the vow in this way: both he himself and his disciples pledged themselves to share the poverty of the poor, that they would be as poor as they. Benedict, on the other hand, when he speaks in his Rule about poverty and the poor, is thinking not about his monks, but about those who are dependent on the help of the monks. He wanted his monks to live a simple, modest lifestyle, but above all to have a readiness to share, not only inside the community, but also with those outside it.

Just how seriously Benedict takes this duty to share is brought out by an episode which Pope Gregory recounts. Once, while a great famine ruled the land and even the monastery storeroom was almost empty, someone came and asked for some oil. Benedict commanded that he should be given the jar with the rest of the oil which was still in the storeroom. But the procurator refused to obey this command. When Benedict heard this, he was angry, and he ordered the jar to be brought to him and threw it out the window, since the community had no rights to use the oil, which had been withheld from the man who had asked for it. Gregory further relates that the jar fell a long way down to the rocks but was not broken. Benedict had the jar brought back and given to the man (Dial II, 28). Afterwards he knelt down with the brothers for prayer, and while they prayed, an empty oil-cask which was standing near them was miraculously filled with oil (Dial II, 29). Through this apparently legendary account an important truth is conveyed: that those who are prepared to share their last possessions with one who is still poorer will never want for anything.

Pope John Paul II has written in his recent encyclical on the social problems of our time: “Opus solidarietatis pax: Peace is the fruit of solidarity.” Lasting peace is possible only on the basis of world-wide solidarity, which includes the willingness of the individual, of the social groups and of the states to “take on oneself the necessary sacrifice for the good of the entire world-community” (SRS, 45).

The Dignity of Each Person

Justice and solidarity presuppose in their turn the attention for the inviolable worth of each person, the respect for all men. Benedict certainly begins from the belief that we owe reverence first of all to God, the Lord of all creation (RB 20,1-2). This attitude inspires his whole Rule. He sums up his thought in the short saying: “Amore Deum timeant — The monks should fear God in love” (72,9). But in the same breath Benedict requires that the monks show fraternal love for their confreres (RB 72,8) and be the first to show respect to one another (RB 72,4). He insists that they honour all men (RB 4,8) without exception or reservation.

And so Pope John Paul II, in an address given at Montecassino in May 1979, could say that Benedict’s main concern was the human person, “the worth of the individual as a person”. This was one of the basic concerns in his drafting of the monastic rule.

Such a saying might surprise us; it seems after all to stand in tension with a more common view that sees Benedict as a man of order. Benedict did in fact place a high value on order, and we find the word ordo and concepts allied to it about fifty times in his rule. But for him this order does not consist in casting everyone in the same mold, or in measuring everyone by the same standard. For him it was more a question of constructing an order flexible enough that it might be suitable for everyone. The rule expressly charges the abbot to bear in mind the abilities and limits of the individual. The abbot must so arrange everything “that the strong have something to yearn for and the weak nothing to run from” (RB 64,19). He should not reduce the one to mediocrity, nor dishearten the other by expectations that are too high. Benedict constantly sees order together with discretio (RB 64,19), by which he means a healthy sense of balance and moderation which avoids both extremes, thus assures humaneness and teaches tolerance.

Chapter 34 of the rule is an archetype of order understood in this way — and at the same time, a masterpiece of true wisdom. In it Benedict lays down that everyone should receive what he needs. He immediately states: “By this we do not imply that there should be favoritism — God forbid — but that there be consideration for various weaknesses.” Benedict returns once more to the ideal of
the first Christian community in Jerusalem in chapter 55, in which he decrees that every-thing should have the clothing and tools which he needs. And he adds the warn-ing: “In this way the abbot will take into account the weakness of the needy, not the evil will of the envious” (RB 55,20).

The attentiveness which Benedict gives to each one of the community, the consider-ation for each of the monks which Benedict expects from the abbot, show that he is in fact more concerned with people than with the functioning of the community. He makes this clear also when he speaks about work. It is not profits which matter to him in the first place (cf. RB 57,7-9), but it is rather the human person who stands in the centre of his observations and arrangements. The monks should live by the work of their hands, he says (RB 48,8), and it is due to the contribution of Benedict and his monks that Europe learned the dignity of human labor, more through their example than through their words. Yet “all things are to be done with moderation on account of the fainthearted”, Benedict adds. Even the sick and the weak are to have suitable work to do, lest they be idle, for “idleness is the enemy of the soul” (RB 48,1); on the other hand, their work should not become an oppressive burden which is too demanding for them. “The abbot must take their infirmities into account” (RB 48,24). In our society, which inclines to become an oppressive burden which is too demanding for them. “The abbot must take their infirmities into account” (RB 48,24).

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The Rule contains instructions about the reception of sons from rich and poor families (RB 59). This living together of men with different backgrounds and talents in a monastic community became a model for the work of many generations of Benedictine monks. Benedict's understanding of the unity of the monastic community, to promote it and to create it ever new. He may make no distinction of persons in the monastery. “A man born free is not to be given higher rank than a slave who becomes a monk, . . . because whether slave or free, we are all one in Christ” (RB 2,16-20). The abbot must therefore show equal love to each monk (RB 2,22). In this way the basis for any racial or class discrimination is removed.

But at the same time, Benedict reminds the abbot expressly that he has undertaken a “difficult and demanding burden: serving a variety of temperaments” (RB 2,31). Benedict teaches us to accept a person as he is: with his talents and merits, with his limitations and failings (RB 72,5); be they young or old, healthy or sick, strong or weak, good or afflicted with faults. The monks must treat one another with respect, and accept and support one another. Benedict builds his community on this mutual respect and tolerance.

The Rule was naturally written for a monastic community. But its arrangements are also valid for other forms of social living. Benedict's requirement that the monks respect and honor one another and support another's weaknesses of body or behaviour with the greatest patience (RB 72,4-5) means in translation: there must be understanding for the particularities of other peoples and races; attention must be given to the worth of their cultures; their merits must be recognised without envy, but their weaknesses must also be borne patiently. Benedict's charge that the monks, in selfless love, think more of the welfare of others than of their own (RB 72,7-8), means: States and nations must be mindful not only of their own interests, but should render selfless help so that the gross differences between poor and rich countries may be overcome and a peaceful and lasting world-order may be built on justice and solidarity.

Benedict and his monks have succeeded in fashioning an enrichening unity from diversity in community. From the accounts of Pope Gregory the Great we learnt that not only the sons of respected Roman families found welcome in Benedict's monastery, but also the descendants of the "barbarians" who were invading Italy (Dia. II,36). The Rule contains instructions about the reception of sons from rich and poor families (RB 59). This living together of men with different backgrounds and talents in a monastic community became a model for the work of many generations of Benedictine monks.

The new Europe will be a pluralistic Europe with a variety of languages, cultures and traditions. Although Europe can never deny its Christian roots without denying itself, Christians who are split into different confessions will live in this Europe with Jews, Mohammedans and members of other religions, as well as with those who belong to no religion and with those who are declared or de facto atheists. Freedom of conscience and the free practice of religious beliefs, as well as the tolerance which results from them, have to be the undeniable cornerstones of the common European house. I think it is important to stress this in order to avoid the possible misunderstanding that the looking to Benedict as the Patron of Europe has as its goal a return to the Christian Europe of the Middle Ages. What is important, however, is to assure and to hand on to the future the values which lay at the basis of this idea.

Unity in Diversity

Finally, from this high regard for each person follows yet another message: Benedict's understanding of the unity of the community. It is a unity which not only tolerates diversity in its members but rather presupposes and promotes it.

It is one of the most important duties of the abbot, to safeguard the unity of
The “European Ecumenical Assembly Peace and Justice”, which met in Basel (15-21 May 1989), enumerated points which must be taken into account in setting up a kind of “house rules” for the common European house:

- the principle of equality of all citizens, be they strong or weak;
- the common acceptance of values such as freedom, justice, tolerance, solidarity and participation;
- a positive respect for members of different religions, cultures and worldviews;
- open door and windows — in other words: many personal contacts, exchange of ideas, dialogue rather than force in resolving conflicts (art. 67).

Finally it is said that this must be an “open house, a place of refuge and protection, a place of welcome and hospitality, where guests are not discriminated against, but treated as members of the family” (art. 68).

Those who know the Rule of Benedict will realise that most of these directives can easily be derived from it. The goal of my talk has been to elucidate this on several points. But it must also be said that looking to Benedict of Nursia is not a mere historical remembrance. Rather we are discovering that our task today is to allow the values which have been given to us long ago, to become alive and effective once more. Europe, a Europe united in the common acceptance of fundamental values, is not an invention of the late Twentieth Century; it has been in existence and flourishing long before the nation-states shattered this unity and plunged the peoples of Europe into fatal antagonisms.

It is a paradox: Benedict, who wanted to flee the hustle and bustle of the world and withdrew to a place of solitude, has become, without his wanting or even foreseeing it, the “effector unitatis”, as Pope Paul VI called him, one of the great architects of European unity. His life was lived in the tiny world of Umbria and Latium; he had never thought to found a widespread Order. Nonetheless within his Rule lay an inner power which was to have fundamental meaning for a Europe united in the Christian spirit in the centuries which followed.

Therefore, the invocation of Benedict, the Patron of all Europe, is the expression of a prayer and a hope that, after all the terrible wars, and after the violent divisions imposed on it, a Europe united in peace may emerge, that, by means of its economic possibilities, but even more through its human and Christian values, may realise and accept its responsibility to contribute, to the building up of a better world, a “Civilisation of Love” (Paul VI) which reaches to all continents.

STEWARDS OF THE EARTH
JONATHON PORRITT
Heslington Lecture, University of York, 7 March 1990

Jonathon Porritt’s Headmaster’s lecture, delivered in the afternoon of 7 March 90 was published in the Autumn Journal 1990. This lecture is complementary to that text. His references to St. Benedict give an extra dimension to the Abbot Primate’s lecture printed above.

J.F.S.

Stewardship and the notion of being stewards of the Earth is a warm and friendly notion. A patient, tolerant, compassionate care for other people or for the Earth. The word stewardship therefore is likely to become the next vogue word of the Green movement. Just as sustainability entered the vocabulary of the Green movement, so I predict that stewardship is about to go through the same process of being picked up and raised to a populist position of mass penetration of the Green movement. To my knowledge no word ever benefited from that kind of abuse from the popular Press, but we will nonetheless have to learn to adapt to it. But there may be ways in which people can learn more about stewardship and understand some of the genuine elements of what a Green approach to stewardship is about, and particularly from a Christian perspective.

Recently and suddenly we have a spate of publications descending upon us from ‘on high’ as it were. There is “Green Christianity” by Tim Cooper; I have recently reviewed “God is Green” by Ian Bradley; there is “Global Theology” by Rex Ambler; “Original Blessing” by Matthew Fox. It is encouraging to see the way in which the Churches — and Christianity in general — is beginning to get the same ferment of intellectual ideas moving through it as politics has gone through over the last few years. It has to be said that the Churches have lagged behind, both in terms of their understanding of these issues, and in terms of their commitment to action. Some would argue that it is irrelevant whether the Churches are in or out of the debate; or putting it more directly, whether there is a spiritual dimension or not in the debate. Some argue that it is wholly immaterial to the future of the Green Movement. There are many in the Green Movement who accept that what we are trying to do is to manage the Earth just a little better than we have managed it hitherto. All we need to do is to adopt a few more benign, energy efficient, resource efficient technologists, so that we can handle the vast process of wealth creation in a more sustainable and a more environment-friendly way. All we need to do is to wind up the engine of materialistic progress which was started in the Industrial Revolution: to re-tune it, to gear it, to make sure that it actually operates more efficiently. All our mechanistic wisdom will then provide us with the answers to the problems that the world faces today.

I do not share that belief and I never did. Those who follow that line have seriously not comprehended the fullness of the challenge which we now face. I would like you to hold in your mind four variables in the particular challenge.

The first is a variable that arises out of the past, a legacy which has come down...
to us and will pass on to our children through the grotesque abuse of our natural resources – a legacy of terrible pollution which will take centuries to clear up. If we banned every single ozone depleting substance from CFCs through to the other chlorine based chemicals, the other bromine-based chemicals, methane chloroform, carbon-tetrachloride, if we banned the whole lot tomorrow at one central stroke of central Government dictat, the ozone layer would still not be restored to 1986 levels until well into the second half of the next century. And I can assure you than no dictator of that kind is going to come from any politician; industry has told Government that their profit levels cannot be maintained if they have to make that rapid a change and that at least ten years is needed in order to make the transition from ozone depleting substances to ozone friendly substances. The legacy of pollution is massive and it is not being diminished by the actions of politicians.

Secondly, we are living on a declining resource base. This is not to go back to the tired old argument of the late 60's and early 70's; it is not to argue some kind of apocalyptic line in terms of the date on which oil will run out or titanium will suddenly not be available to make the artefacts of industrial civilization. All those things on which our current industrial civilization are based are becoming scarcer rather than more plentiful. Oil and fossil fuels may last well into the second half of the next century but they are getting scarcer, and so too of course is the top soil on which we much more fundamentally depend.

The legacy of pollution is massive and it is not being diminished by the actions of politicians. To set against those two forms of contraction – the resource base and the natural systems into which we emit our waste products – we have two forms of expansion. Thirdly, therefore, there is the increasing human numbers, making increasing demands upon a shrinking resource base. We are expecting a population of around 8.5 billion by around 2025, an increase of 3.2 billion upon 1990. The majority will be born in Third World countries which already face unbelievable difficulties in terms of providing the basic living conditions and standards that we take for granted. Fourthly, and finally, in the midst of that crippling poverty, material aspirations are rising exponentially, thanks, if for no other reason, to the mass media of television and radio, bearing with them those glittering, glitzy, seductive images which tell of the values of and delights of western civilisation. These four factors should give everyone pause for thought. And though we all like to be optimistic you cannot build optimism on a lie: western materialism makes neither for happiness or for the ‘stewardship’ of the Earth.

To set against these there is the exciting development in terms of Green thinking and the Green movement. But the Green movement must articulate and build a spiritual dimension to the work that it is doing. Many of my colleagues in Friends of the Earth or the Green Party consider any talk of the spiritual dimension as a diversion from the reality of coping with pollution or political problems, the issues of the day. Some even go so far as to think that to refer to the spiritual dimension is dangerous because it will open up the unfortunate connotations of those in the past who have used the natural world to justify grotesque and abhorrent political practices. One only has to think back to the Nazi notion of the relationship between humankind and the Earth, the kith and kin approach to the forests and the rivers, the writing of some German authors, the music of Wagner. It is through fear of the extremes possible in ‘spiritualising’ the movement that the Greens have never addressed themselves to the Churches and to religious groups. There is no equivalent of Friends of the Earth knocking at the doors of the Archbishop of Canterbury or in each and every parish demanding a change in the policy of the Church in terms of the pollution of the North Sea or indeed original sin. In making this point I do not criticise individual Christians beavering away to put this position to rights. I want now to touch on six of the different species that dwell within this broad Church, the Green Movement.

We start with the lightest of light Greens, described by Nicholas Ridley in one of his rare moments of perception, as the Nimby Greens. The Nimby Yard Greens – are more plentiful in the south than the north, although I dare say York may be an exception. Legitimately enough they believe that the quality of their lives and environment is dependent upon the quality of life in their back yard. For example you have the fight of the honourable citizens of Winchester about the proposal from the Secretary of State for Transport to drive the M3 through Twyford Down. But go to Winchester and put the case that what is happening to them is merely one reflection of an advanced industrial society that has become obsessively dependent upon the motor car and that if they really want to stop the destruction of Twyford Down, or indeed any other part of the vicinity of their back yard, they must campaign against the motor car, then shocked horror affects them all around the hall as the people of Winchester contemplate life without the motor car. Take a Nimby green, try to widen his or her perceptions into an understanding that there can be no point at which your back yard fence ends and somebody else's begins. It will be hard work. When the Department of Energy proposed four possible sites around the country for the dumping of nuclear waste, the four communities concerned, different in political nature, diverse and disparate, suddenly found it was not enough to worry about their own back yard; they had to join together to set up a campaign and to put the policy of the disposal of nuclear waste on a national basis. I can tell you that it was a stimulating political experience for many of those people, particularly in the Conservative heartland in which many of those dumps were initially proposed.

A Nimby Green, taken out of his somewhat narrow perspective, can develop into what I call the Ozone Friendly Green: those who have come to terms with the fact that they have an impact on their immediate, and indeed global environment, simply by being alive. The notion that 'living is polluting' is a hard one for us to deal with in the Green Movement, but it is an important one. Ozone Friendly Greens seek to reduce the impact on the natural world through purchase and consumption of consumer goods which are less damaging than others. So we have people buying ozone friendly aerosols, unleaded petrol, environment friendly detergents, recycled paper etc. It is an important development in a consumer-orientated society that people are able to make these choices and this individual commitment it is of symbolic importance in reminding people of their power as individuals actually to affect the quality of life. But the Ozone Friendly Green does not want to be pushed too far; he does not want to have to think too...
seriously about the nature or volume of his consumption, or the ways in which our wealth is only acquired at the expense of other people's poverty. They do not like fundamental questions being put up front. Nevertheless more people are coming to terms with the fact that it is not enough just to stop buying the CFC based aerosols; they must stop buying aerosols altogether. To the extent that this is the case, there is a widening of understanding of the role and responsibility we have as individual stewards of the Earth.

The third denizen of this broad Green Church is the Techno-Green: the person who believes that technology is whizz; and that all we need do is bend our technological and scientific genius to serve the purposes of an environment-friendly world: devise a series of new anti-pollution kits, such as catalytic converters for our cars, flue gas desulphurisation units for our power stations, a variety of retrospective anti-pollution equipment, all of which will make the world a cleaner place. Techno Greens believe that a solution to our problems can be found through the development and deployment of new environment-friendly technology. I do not dispute that technology has a role to play in terms of finding the answers to the problems of the sustainability of life; nor am I sympathetic to the luddite tendency in the Green Movement that would have us all reverting to some kind of bucolic arcadia in which we stomp around wearing smocks and chewing straw. But psychological and intellectual dependency on technology is a sting in its tail. It has brought with it social and ecological problems — which more than outweigh the benefits that have been derived from its development. That it is a limited approach to suppose that technology has within it all the answers, and then they turn into the Dark Greens. They burn with a different intensity to the rest of the Green Movement that would have us all reverting to some kind of bucolic arcadia in which we stomp around wearing smocks and chewing straw. But psychological and intellectual dependency on technology is disturbing. For every advance that technology has brought us, it has also brought a sting in its tail. It has brought with it social and ecological problems — which more than outweigh the benefits that have been derived from its development.

Sometimes therefore you can take a Techno Green and persuade him or her that it is a limited approach to suppose that technology has within it all the answers, and then they turn into the Dark Greens. They burn with a different intensity to the rest of the Green Movement; they wear their Green heart on their sleeve, so that everybody can see it. The Dark Greens have thought through all the linkages between issues concerned with the environment, social justice, peace; they have begun to weave those strands into a comprehensive integrated vision of what makes the Earth work. Essentially, Dark Greens take on the unpopular intellectual debate about the nature of Green politics. And yet even the Green Party is riddled with the kind of corrupted utilitarianism that makes one question whether it can serve the purpose that we now ask for. This utilitarianism can be seen in terms of the ways it uses the reductionist scientific logic of the world it claims to oppose; and in terms of the way it talks in mechanistic ways about human nature and about what we are capable of achieving politically. It is understandable that mechanistic utilitarianism should have crept into the workings of the Green Party. We are cobbled, from the time that we first begin to think, with reassuring psychological notions of how we can interpret and make sense of the Earth, and of how we can use quantitative analysis in order to comprehend and interpret the workings of the planet. But it is a forlorn pursuit in philosophical terms and pretty futile in scientific terms. At the end of the day people wonder whether you are going to offer them solutions. As we were writing the manifesto for the 1979 General Election we had fearsome debates about whether we should include within it references to spiritual dimension of the Green movement, or whether we should confine ourselves to addressing issues such as the price of a pint of beer. In the event we succeeded in putting across to the rest of the Party that it was important to put in a spiritual dimension as part of the commitment of the Green Party to the kind of changes that we wanted to bring about.

But even the Dark Greens have not properly addressed the issues of equity and sustainability. Most people carry with them a vague inchoate liberal attachment to the notion that all people should share, at least to a degree, the sort of high standard of living which we ourselves enjoy. But let us test the thesis a little to see what it means: Does it mean that 8 billion people will then enjoy the same material living standards as we do? Does it mean that we will see the same pattern of resource and energy consumption right across the entire Earth and for everyone? Basic knowledge of ecological problems makes that kind of assertion meaningless. That certain parts of the so-called radical political spectrum hang on to the illusion that it is possible to achieve that kind of distribution of our kind of wealth is a devastating critique of their claim to represent anybody. So how are we to be true to that sense of ourselves as compassionate, caring people? There is only one way: to stop consuming in the way we do; to give up some of the things which we think we need in order to ensure that others will have access to them. At this juncture political suicide looms and most flee the field. But not all. A few are now arguing courageously and honestly. And if that means political suicide, so be it.

The penultimate variety of Greens, the Sustainable Greens, believe that good things are made available to all the people of the Earth. There must be distinction between our ability to benefit from a Green way of life and the ability of someone in Botswana, Indonesia, South America. The question is how are we to bring about the transformation of a society that has been devoted to the accumulation of material wealth since the start of the Industrial Revolution? We live in a society which almost uniquely measures the value of its members according to material wealth. Industrialisation has twisted our perceptions of value, of meaning, of progress, of wealth, and politicians hardly dare utter the notion that material wealth as ultimate value is a corrupt and destructive concept.

A programme 'March on Europe' was shown on TV in May 1989, as part of the BBC's 'One World Week'. The plot was essentially about that point in human history where the dispossessed and poor of Africa decide that since they are going to die in Africa in refugee camps anyway, they might as well go and die in Europe where people can actually see them much more easily, i.e. bringing death into our lives so that Europeans can see it. The film stimulated a ferocious debate within the BBC, between those who believed that it would make people think about the suffering of the Third World, and tweak our consciousness, and those who argued that it reinforced latent, racist tendencies that lurk within the woodwork of British society, i.e. let the Third World look after itself.

It has been interesting in this debate to see good people coming to terms with the reality of how we derive our affluence, the knowledge that we live
permanently through the suffering of other people. But I am raising it as an issue here to remind you that you only have to start asking people for genuine "sacrifices" and they begin to revert to an almost atavistic form of narrow-minded selfishness and greed.

It is here that one begins to realise the importance of the spiritual dimension, the sixth and final Green. There are only so many ways you can move and motivate human beings. One is fear, terror, apprehension about what looms; it goes so far, but it never brings about a revolution, a lasting sustainable transformation of the sort we are looking for. Another is to appeal to people's self-interest - a powerful motive. The concept of self-interest can be extended so that it embraces our children and grandchildren, so that we think about self in terms of the extended family. For some people, but I fear a minority, a straight out-and-out uncomplicated love of humanity is enough to persuade them to change their ways. For an even smaller minority, a love of nature and the living world is enough. But what has become apparent to me is that we have to talk about purpose, about why we are here, why we belong to Friends of the Earth, the Green Party, Greenpeace, RSPB. Do we want to feel more comfortable for ourselves? Is it because of concern for the slime mould on the floor of the rain forest? Or because of worries about our children? Or is there a deeper sense of purpose in human life? It is here that we move over the threshold from political, social, economic analysis to a spiritual, religious interpretation. It is easier to derive a sense of purpose from a religious basis than it is from a political one, and you can see this in anyone who draws strength from their belief in, or faith about, a spiritual tradition.

Tonight I want to touch on how Christians might be able to derive that sense of purpose. This will not entail descent into Christian Theology, not only because I am singularly ignorant about theology but also because I am unorthodox in my Christianity and not really one to ask about some of the more complex points concerned about what happens to my soul after death. But I do care, passionately, about what happens to me and to you and indeed to the totality of life on Earth while I am here and while life is here, for that infinitesimally small period of time that we are on Earth. I think that the Churches' preoccupation of life after death has insufficiently gloried in the wonder of appreciating, celebrating, protecting, the miracle of life on Earth.

Other interpretations of Christianity however, have done so: the Celtic traditions, Orthodox Eastern Christianity, many different mystical religious figures, who throughout history have written movingly about the importance of the immanence of the God-Head here on Earth. If we are to address that spiritual dimension we must rediscover, in the words of Archbishop William Temple, our "oneness with nature". It is perfectly possible to re-work, or to re-interpret, or to interpret better Christian tradition so as to make sense of the oneness with nature. I spoke earlier this afternoon at Ampleforth College and was reminded of the Benedictine model for managing God's Earth. The thing I like about the Benedictine model, which is a robust, strong, unapologetic, interventionist model in terms of how we deal with God's Earth, is that it puts the onus on us to take up the responsibility given to us by God to respect and reverence Creation. Christians by and large argue that we are different from the rest of life on Earth; but we are not apart from the rest of life on Earth - it is a distinction that escapes many in the Green Movement. The Churches and the Green Movement need a fertile exchange of ideas. Life on Earth is not an arbitrary chance process; we are the consequences of a purposeful act of Creation, which has taken us thus far after 35 billion years of life on Earth. As far as we know, we are the first species that is able to divine a sense of purpose behind that Creation. We need to draw from it an inspiration as to how we can play a better part in that unfolding evolution.

I hope that what I have tried to articulate makes sense. I do not think you have to be a conventional orthodox Christian to accept it. The notion of stewardship that we are dealing with here is not exclusive to the Christian faith; it is one that is universal. It is not one that we should lay claim to as Christians, or pretend to have any exclusive right to. The key thing about talking of evolution is that it avoids the utilitarian trap of ordinary conventional environmental thinking. How far these ideas have gone within the Church is not for me to answer. I do not know whether it was coincidence but both the Pope and the Archbishop of Canterbury have recently made important statements on the environment and I begin to see a change in the whole structure of the Church which will allow some of this Green light to shine through.

Finally, I hope I have not caused offence to individual Christians; I hope you will accept that in putting forward ideas I see them offering as much of a challenge to the Green Movement as to the Church. The Green Movement is a peculiar social experiment. It has not settled into final identifiable form. It is young, inexperienced, often ignorant about our intellectual and spiritual antecedents. It is apprehensive about the need to present people with a new vision. But I have to say that such a vision cannot emerge unless it draws on, and is inspired by, the Spirit of God, or Life, or whatever name you wish to attribute to that transcendent creative force. We are rightly preoccupied with day-to-day pressures to persuade recalcitrant politicians to put their house in order; we are rightly pre-occupied with the business of persuading ordinary consumers that they can and should make a dramatic difference to these problems by changing their own personal life-styles, by putting into practice the things that they espouse in theory; we are rightly pre-occupied with the business of changing business ethics and practice - of making industry respond to a new agenda about sustainable wealth creation. When you spend every working moment of your life engaged with that process of change, there is no time left for anything else. That is why even the Spiritual Greens tend to tag their spirituality on as a kind of embarrassed post-script to whatever else they are doing. It is understandable, I am that way myself, but it will not do.

You may feel that all this is just a pack of transcendental nonsense, but I beg you to accept that it may be an important extension of your thoughts and ideas, and one that you should not dismiss on the basis of conventional prejudice. We are in danger of turning away from the only means by which we can bring about a combination of equity and sustainability which will allow the dominant species on Earth, which is ourselves, to share with all the other species of the Earth.
ST LAURENCE

St Laurence was martyred in the year 258. It was long ago in a different world, a world so different that you might think it too remote to have any significance for us. It is too remote in many respects, but in some ways it is still close to us, so that we can imagine entering into the spirit of the time: the harsh demands of the state, the lure of the easy way out, the call to fidelity in Christ; and there are lessons in the experience of St Laurence and his contemporaries which touch us today.

The first fifty years of the third century were good ones for Christians. Persecution, which before had been sporadic and largely local, seemed almost over. The Christian community grew. The Christians emerged from hiding; they built churches; they entered public life; they became strong and influential even in the emperor's household. One emperor, Philip, was said by some to have been a Christian. And so in this period old fears fell away; there was growing toleration; the prospects seemed good.

Suddenly everything changed with the accession of the emperor Decius in 249. Decius did something new. He decided not merely to persecute Christians; he decided to abolish them, and he devised the means for doing so. All Christians throughout the Empire were to be summoned before the magistrates and required to burn incense before the image of the Emperor, recognising him as a god. That crisis was short, for within two years Decius was dead; but he had given everyone a nasty shock; and a sinister precedent had been set.

Later came Valerian: he succeeded in 253; and at first things looked good. Valerian favoured Christians and his palace was referred to as almost a church. Later came Valerian; he succeeded in 253; and at first things looked good. Valerian favoured Christians and his palace was referred to as almost a church.

Disasters on all the frontiers were blamed on the Christians; Decius' weapon of total extermination was remembered; and Valerian used it again.

Later came Valerian: he succeeded in 253; and at first things looked good. Valerian favoured Christians and his palace was referred to as almost a church.

Then four years later everything changed again. Disasters on all the frontiers were blamed on the Christians; Decius’ weapon of total extermination was remembered; and Valerian used it again.

After much prosperity and toleration and hope every Christian was faced with a simple choice: a handful of incense dropped on a brazier or torture — then death. It was said that in some regions magistrates complained of overwork in dealing with those who rushed for the handful of incense. But there were some who stood firm, and were faithful to Christ; Sixtus the Pope among them and Laurence his deacon.

When, some fifty years later, the Church emerged from the last and most savage persecution of Diocletian, one of the memories of Laurence which survived in Rome, was the memory of his cheerfulness even under torture. "If a man serves me, he must follow me," says Christ in the gospel, today; and he goes on: 'and where I am, my servant will be.'

I suspect that Laurence's cheerfulness came from the happiness of right decision in the face of temptation because it meant he was still with Christ and Christ with him: "where I am, my servant will be."

It was so with Thomas More in the boat on the Thames after meeting Cromwell. He was very merry and Roper was delighted, thinking More was happy because he had done a deal with Cromwell and saved himself; but it was not so. "In good faith," said More, "I rejoiced that I had given the devil a foul fall and that with those Lords I had gone so far as without great shame I could never go back again."

Think also of St Alban Roe our own martyr of this community and the cheerfulness for which he was remembered.

That sheer happiness of the martyrs in their fidelity is an inspiration and a point to us. The safe way is also the sad way, sad in its failure and in bringing sadness — the sadness of separation from Christ. He who loves his life, loses it. For those who follow Christ and are faithful to him there is indeed great happiness, but it is never found by the easy way of indulging self. That is the way of sadness and remorse. The way of happiness is the way of the grain of wheat which dies and through death wins through to life by God's gift.

Today we are faced — not with the test of a handful of incense. We are faced with subtle, insistent, long term enticements to take the easy way, to dislodge us from unequivocal loyalty to Christ, from the faith he calls for, from acceptance of his standards, his demands, his invitation to die with him daily, like a grain of wheat.

If we listen to those enticements, we shall not be different from those of St Laurence's contemporaries who crowded the magistrates' courts in their sad rush to burn incense.

If we resist those enticements, we shall share St Laurence's spiritual freedom and we shall share his happiness in being with Christ.

Let us pray to St Laurence, our patron, that even in little things, and much more in great things, we may be with him and with Christ and share with him the radiant cheerfulness of right decision, of a good conscience, of being close to Christ in every aspect of our lives.

ASSUMPTION

The Council's great document on the Church 'Lumen Gentium' has this to say about the Assumption of Our Lady: "The Immaculate Virgin, preserved free from all stain of original sin, was taken up body and soul into heavenly glory, (when her earthly life was over) and exalted by the Lord as Queen over all things, that
she might be the more fully conformed to her Son, the Lord of Lords and conqueror of sin and death.”
A Catholic reading those words of Vatican II, has no difficulty about recognising in them a true facer of that faith once given to the apostles and brought to us through the teaching and practice of the living church.

The phrase “fully conformed to her Son” is an echo of St Paul in Romans 8 where he speaks of the faithful becoming sharers in the likeness of the Son so that Christ might be the first of many brethren.

The Council sees the Assumption as the fulfilment of that Christ-likeness-sharing in its perfect embodiment in glory in Our Lady. That is why Catholics see her as their exemplar, their forerunner and so as the one who understands, as the one to help them on their way, as the one to whom they instinctively turn for healing and inspiration.

I think it was probably early in the Church’s life that Christ’s faithful learned to turn to Our Lady in that way. I suspect that it started before the Assumption when she was still breathing this life with us. Apart from the scriptural part of the Hail Mary, Elizabeth’s greeting, the earliest prayer to Mary of which we have historical evidence is the one which in Latin begins: Sub tuum praesidium... The Greek original was found on a papyrus which may well be of the second century. There are a number of remarkable things about that little prayer.

First, Our Lady is addressed in it quite simply without addition or qualification as Theotokos, Mother of God, and that was to be two to three hundred years before the Council of Ephesus, where that title for Our Lady, interpreted carefully in relation to the theology of the Incarnation, was given the official approval of the Council.

Secondly, at the end, where the Latin has “Virgo gloriosa et benedicta” and the English “O glorious and blessed Virgin,” the Greek is strikingly different. The Greek addresses the Mother of God as ‘alone holy, alone blessed’ or as ‘uniquely holy, uniquely blessed’ and we may add that the word translated here as ‘holy’ also means ‘pure’ and ‘innocent’. It is a striking acknowledgement of a special, an exceptional holiness, purity, blessing in the Mother of God. It may even perhaps be seen as a sort of admittance of the teaching of the Immaculate Conception.

Thirdly, in the first line the Latin calls Mary ‘praesidium’ ie a guardhouse or stronghold; the English uses the word ‘patronage’; we fly to thy patronage; it is a good enough word for the eighteenth century but not for modern times. Thus both the Latin and English give the wrong flavour from the start. The Greek is quite different. The Greek word for that to which we fly means heartfelt and kindly feelings; it is intensely personal; it is human; it is warm and motherly.

That word alone makes one wonder whether behind this prayer there was a memory of vivid experience, of experience before the Assumption when Christ’s earliest followers knew where they could find the open-hearted understanding they so much needed in times of trouble. After the Assumption and because of the Assumption, because of the Church’s belief in the communion of saints, because, for those with faith, of the continuing nearness of Mary now glorified in the likeness of her son, that memory would turn easily into this prayer.

But that is only speculation, although it is in line with Jn 19, 27, where Mary was committed for the future to the disciple Jesus loved and in line also with Acts 1, 14 which reflects her closeness to the infant church. Whatever the truth of it, this we do know: that Mary in her glory is still near to us, that our need of her help is greater than ever, that this ancient prayer expresses our need exactly.

An English version of it, attempting to reflect the warmth of the Greek and its teaching might go like this:

It is in your loving care that we take refuge, O Mother of God; do not neglect our cries for help in our time of trial, but save us from danger, you who alone are truly holy, truly blessed.

ALL SAINTS

In the pagan world more than three hundred years before Christ, Aristotle made brief and honest comment about human life: “Death is the most terrifying of all things, because it is the end.” Since that time human thought has made absolutely no advance at all about the mystery of death. And so modern pagans, being unable to escape from the fact of death, and unable to solve the mystery, concentrate instead on postponing death as far as possible and on thinking about it as little as they can.

Now turn to the first lesson we have read today and see how different is the Christian message. The Christian vision of the Apocalypse is one not of fear and aversion but of confidence in the Lamb, that is in Christ, full of joy and hope in the face of death. It is a vision of new life after death, of life transformed, lifted to a new intensity of happiness and fulfillment, a happiness and fulfillment for which there are no adequate images from our earthly experience. It is a vision which points to unity and reconciliation; for it embraces “every nation and race and tribe and language”. The Christian message, then, is one of hope and encouragement.

But let us remember this also: that what Christ’s message promises is not a reward for our own achievement; it is not the masterful, the competent, the self-reliant, the thrusting achievers or the men and women of human fame, who are promised a never ending life of fulfillment. At least they are not promised it for what they have done.

Look at the gospel we have just read and you get the true key. Those who are poor in spirit, the gentle, those who patiently bear great grief, who long for what is right and just for everyone, the merciful, the pure in heart, those who suffer deprivation, persecution, and the peacemakers — those are the ones who have the key to the promise. They have the key for one reason alone; because their hearts are open to receive the gift — the gift which comes from Christ and from none other.

We pray to them all today being close to them in Christ. We think of all who have gone before us into that great fulfillment: family and friends, young and old; the many, often unknown and unrecognized, to whom we owe a debt for what we are and for what we count as our own. They are all especially close to us today in the communion of saints; they are close to us in prayer to inspire our hope and our faith in the face of the pagan view of life and death, the bleak and negative
alternative which for those who turn away from Christ has not changed since Aristotle's day.

Aristotle's day.

In The Dream of Gerontius Newman represents the dying soul as seeming to: "drop out of the universal frame into that shapeless, scopeless, blank abyss, that utter nothingness, of which I came." At such a time, which must come to all of us, there is one word only uttered by a human tongue that can bring us a ray of hope when all else is "negation and collapse"; it is the word of Christ in the gospel we have just read: "I am the resurrection and the life. If anyone believes in me, even though he dies he will live."

But what does that word mean? The meaning is expressed and treasured age after age in that teaching of the Church which comes into focus in the commemoration of all the dead today. And there are three points in the vision it presents especially to remember:

The first is that our belief in Christ penetrates beyond the grave. Other beliefs, opinions, tastes, prejudices, treasured traits will disappear in the: "emptying out of each constituent and natural force by which I came to be." But belief in Christ will not so disappear because it unites us to the one who is for us the resurrection and the life. So our faith is our passport in death. "Firmly I believe and truly?"

The second point should not be difficult to accept; it is this: Faithful we may be, but our fidelity to Christ's law of love and self-giving is far from perfect. And so, before we can enter into the fullness of Christ's resurrection, something more beyond the frontier of death is needed to prepare us. We are not ready for full and unabashed union with the risen Christ after a life which at best is: "a shifting parti-coloured scene of hope and fear, of triumph and dismay, of recklessness and penitence." After death there is purification which is called Purgatory.

The third point is concerned with prayer and the help it brings to the dead. When we look for help from others in human life we rely on their strength or knowledge or experience or sympathy or power. But, when we ask for their prayers, the strength, the power we look for comes not from them but through their faith. It comes from our Saviour Christ himself. It is so in life, and it is so in death. When we pray for the dead in the mysterious journey they have still to make after death; when we pray for their purification, their fulfilment, their union in bliss with Christ, it is not our power, our eloquence, our influence that can achieve that end. It is the power of Christ that makes our prayer effective, because he makes our prayer his own. That is why the Mass with Christ's loving, healing presence, has always been the Church's chief prayer for the dead, and in that prayer there is room for all.

"Jesus Christ is the lord of all". The Church takes up those words of Peter which we heard in the first reading. Jesus Christ is the lord of all in life and in death. We can be sure then that for those who are faithful to Christ, the resurrection and the life, death is not "a drop into utter nothingness". It is the beginning of another journey in which they are still united to us and helped by us through our prayer in Christ. In that prayer let us remember them very specially today.

CHRISTMAS MIDNIGHT MASS
Tonight is a time of gladness and thanksgiving, as we celebrate Our Lord's birth at Bethlehem. It is the birth which, in the words of the second lesson from the letter to Titus, "made salvation possible for the whole human race." Each year it comes round; each year it brings us consolation and happiness and the warmth of Christ's love; and each year we have more to learn from it.

But this year is not just like the others; this year brings its own special resonance to our thought and prayer, because this feast of the birth of Christ comes at a time of strange rebirth in our world. It is a rebirth we have been watching with amazement in Russia and Eastern Europe; and no-one can yet imagine its end. It is a rebirth which happened against the knowledgeable calculations of politicians and the predictions of clever commentators.

There are many facets to it; there has been the sheer joy of freedom with laughter and young hope; but in the last week in Romania hope has called for heroic courage in danger and ruin and bloodshed; with the news tonight that many thousands have been killed in the Romanian fighting we must grieve at the tragedy and cruel loss, as we feel also deep anxiety for the future.

With no plausible human cause to appeal to for what has happened in so many different countries, can any of us fail to wonder what deep spiritual forces are at work among the people to bring about the unimaginable. Ordinary people seem to be inspired and transformed. As we wonder at what has happened there are two emerging transformations to inspire our reflection and prayer tonight.

The first is that in the midst of all the politics after a long, long night of atheism and persecution over vast territories Christians are becoming free again to worship God and to live by the gospel. In the past years we have prayed in our Christmas celebration for the Church of Silence. This year we thank God that there is no longer silence. For forty years and more countless fellow Christians in the east have cherished their Christmas faith in hiding, in fear and under relentless persecution. Tonight they celebrate openly as we do and we join their thanksgiving.

Secondly there is an interior change which seems to reveal the very spirit of those who have been changing the world. In the reports of the last few months one striking comment has occurred again and again and it comes not from politicians, not from commentators, not from the intelligentsia, nor from the leaders of movements, but from the ordinary people who have been the principal actors in this drama.

What they have been saying is: "we are no longer afraid". It was reported from East Germany and Czechoslovakia. Even from Romania it is the same. Only two days ago from the midst of the indescribable horror of civilian bloodshed and child slaughter the simple comment came to a reporter on the streets "we are no longer afraid."

It is strange and moving to reflect that the cry "we are no longer afraid" is like an echo from the gospel story of Christ's birth.

To Zachary in the temple, to Our Lady at the Annunciation, to Joseph in his dream and to the shepherds in their night watch the first message of the new
covenant was always the same: “Do not be afraid.” And it was Christ’s own message to his disciples after his rising from the dead.

The peoples of Eastern Europe seem to have heard that message “Do not be afraid” and they have responded to it. Some have done so with unbelievable heroism and terrible loss in the violent death of young people resisting oppression. By the grace of God many of them have emerged into freedom from a world of negativity and cruel, brutal exploitation with their faith intact.

At this Christmas that heroic example must not pass us by as we renew our faith in Christ who came to save us. Let it inspire us also to use our freedom better and may Christ’s grace free us from the fear that holds us back when in our own lives and circumstances we should go forward in faith, in generosity and in trust.

EPIPHANY

At Christmas time we are made happy by the memory of how Christ came among us so long ago in Bethlehem; the Word was made flesh. But the feast of Christmas is more than a memory of long ago; it brings to us in our own lives today, through Our Lord’s sacramental presence in his Church, a touch of the grace of Christ’s coming in Bethlehem. I am with you always, he said, until the end of the world. But we can hardly imagine that we live in an age of faith in which such an idea is readily acceptable. Many do not celebrate Christmas; many misunderstand it and distort its message; many have never heard of it.

And so we may well pause and wonder why we ourselves should be so privileged; what of everyone else? Christ was born at a particular time; he lived and died in a limited life-span; few knew him in his life in Palestine; few witnessed his resurrection. His living Church continues, but its reach is not to everyone and its message is constantly disturbed by human perversity.

Moreover the 2,000 years of Christianity are a fraction of the whole story of mankind. How many in that time have never known Christ, have never had a chance to know him as we know him. And what of the countless millions before his earthly life and since who have lived and died with no knowledge of his gospel.

As though challenged by that thought, the Church from the earliest times has cherished today’s feast. It is the feast of the Epiphany, the feast of the manifestation of Christ to all the peoples of the world. As a focus and symbol the Church takes the gospel story about the Magi who came from a foreign country to worship the infant Christ in Bethlehem. We should note that they were drawn to Christ mysteriously, as though by an inner compulsion, they felt they had to find out about him.

The infant Christ was powerless to find them, to preach salvation to them. But there was a power in him which drew them to himself. Perhaps there is a lesson here for our understanding of how Christ is truly present in the world today through his Church and of how his Church’s mission to all mankind is accomplished.

There are three ways in which Christ can reach men and women today through this Church. He can reach people through preaching, through example and through prayer. All three go together; they are not to be thought of as really separate; we should never forget that preaching and example depend on prayer. This is also true: where preaching and example cannot penetrate, prayer is capable of achieving wonders.

Think of what the Vatican Council said about the balance of the active apostolate and prayer in the Church. The Church, the Council said, “is both human and divine, visible and yet invisibly endowed, eager to act and yet devoted to contemplation, present in this world and yet not at home in it.” And in the Church’s life, the Council went on to say, action is directed and subordinated to contemplation. On today’s feast of Christ’s light shining on all mankind let us think not only of the open manifestation of Christ through the verbal preaching of the gospel and through the example of the faithful. Let us think also of the power of prayer which secretly draws people to Christ as the Magi were secretly drawn without words to the infant at Bethlehem. That secret power is at work still.

What was it, do you think, that brought about one of the miracles of our time - the emergence of sincere believers in God in the Soviet Union after 70 years of atheistic persecution? In their lives they have been schooled in nothing but atheism, and when the truth comes out we find living faith among them. In their time they have suffered for belief and we may find depth, tenacity and fidelity in their faith to put us to shame. That marvel was not achieved without prayer and it should remind us today of the apostolic power of prayer.

I remember the story of an old nun fifty years ago dying in a Soviet camp for undesirables. She gave a message to a young girl hoping she would take it to the free world in the West. She didn’t ask for supplies, nor for political influence, nor for arms and military intervention, nor for publicity in the press, nor for campaigns and agitations. She asked for prayer. “Tell our brothers beyond the distant border”, she said, “it is their prayers we want, their prayers and understanding.” I think that dying nun’s message was partly heard, but there are many others for whom it needs to be heard still; we need to pray more faithfully for those in the darkness of perverted ideologies. There is always somewhere a Church of Silence in which they are waiting for our prayers. And where there is freedom there is also much spiritual darkness and in many ways as great a spiritual need.

Prayer is Christ’s secret weapon in his Church to draw people to him as he drew the Magi in his infancy; and it was never more needed than it is today.

ST BENEDICT

Those who seek to follow Christ sincerely must experience a tension, a conflict through which they seem to be drawn in two different directions at once. It is a tension between the desire simply to be and the desire to do; between the need to put down roots more deeply in faith, and the imperative to act in bringing faith to others; between the desire for prayer, and the desire for action; between the call to personal conversion, and the call to convert others; between the long way of changing self, and the urgent, burning desire to change the world.

But we must be careful not to exaggerate; what in question is not conflict between two different and opposing interpretations of Christ’s message. Both
responses are deeply rooted in the gospel; neither can do for long without the
other; both point towards a deeper resolution which will lead to harmony and
peace; but that is not to be found in this world.

For us the tension is real; it inspires many of the different ways in which Christ
is served in the Church. It is apostolic zeal which inspires the great apostolic
Orders and Congregations and many lay Institutes now arising in the Church. But
there are always some for whom personal conversion of life in seeking God comes
first, even though close to that comes the daily service of Christ in others. This
is the way of St Benedict. Although open to apostolate, apostolate is never the
centre. The centre is prayer in community, and the losing of self in community,
and unwavering stable fidelity in one community, and the service of each other
in community, and the reception of Christ in guests, and an ever deepening
conversion to God through continuing, growing reflection on his word in
scripture.

That is the message of St Benedict’s Rule and, if we call it for short the search
for wisdom, we shall only be following the Church’s hint in the choice of the first
lesson from Proverbs.

Remember what was read to us in that lesson a moment ago: ‘take my words
to heart — tune your ears to wisdom — apply your heart to truth, cry out for
discernment — search for it as for buried treasure’ Those are words well chosen
for St Benedict, because they are close to the spirit in which he lived and the way
he taught his followers to give themselves to Christ in community.

If that spirit has lived through 14 centuries and if it is always renewed in every
age, that must be because it is a spirit which responds to a deep need in Christian
men and women. It is the need for spiritual depth and stability, for a life that is
dependent on achievement and therefore equally on failure; it is a need for time
for prayer.

That spirit is not activist nor directly apostolic, but it is a spirit of which the
Church stands in great need for its apostolate. Of Christ also it is said in the gospel:
“large crowds would gather to hear him and to have their sickness cured, but he
would always go off to some place where he could be alone and pray…” (Lk 5, 15-16)

There is the origin of the tension of which I have been speaking — in Christ
himself; and we must think of the depths that underlay that tension in the Son of
God. Those same depths are present also in his Body the Church; in those depths,
so difficult to analyse, zeal for the apostolate is sustained by the Christ-inspired
pursuit of prayer alone; and that prayer is encouraged by the apostolate which
brings it to fruitfulness.

Nor are these two, apostolic zeal and the pursuit of prayer alone, so far apart
as some controversialists like to suggest. We live in an age in which activism and
the demand for instant experience provide too often a mask for spiritual emptiness.
By a curious paradox it may be that among the most urgent tasks of the apostolate
in the world today is that men and women should live in the spirit of St Benedict’s
teaching, seeking God in community. In that way we hope to draw others, as

Benedict did over the centuries, towards the one cure for the spiritual emptiness
of the age — the cure that is commended in the word of God we have read today:
take God’s word to heart, tune your ears to wisdom, apply your heart to truth,
cry out for discernment, search for it as for buried treasure.

PALM SUNDAY

In the Liturgy of Holy Week the Church is absorbed in prayer and reflection on
events of Christ’s suffering, death and resurrection; and His saving action is made
real again by the word of Scripture which we read together in remembrance and
by dramatic imitation of the gospel story.

In that remembrance and imitation there are two aspects: the one is external
in the signs and ceremonies of the liturgy; the other is interior in the commitment
of our hearts.

To follow again what has happened in the past and bring it alive in pageantry
is a common enough way of celebrating history. It appeals to people today more
than ever, so that we are all familiar with pageants, and museums which try to
recreate a forgotten period, with theme parks, and son et lumière, and films and
of the past in period costume. It is a popular way of recalling what is now
called our heritage and bringing it alive for people living in a later age.

There is a superficial likeness between such play and the liturgy. For instance
today we have imitated the triumphal entry of Christ into Jerusalem. We have
dramatised the passion narrative as we shall again on Friday. On Maundy
Thursday we shall re-enact the washing of the disciples feet and the last supper.
At the Easter Vigil we shall recall the history and meaning of salvation and watch
in readiness for the light of Christ in his resurrection.

If our involvement in this liturgy went no deeper than that it might in the
watching of a pageant, if we got no further than a critical appreciation of the words
and ceremonies; if our minds rested in the drama and the music and the interest
of a vivid enactment of what happened in those days; if we got no further than
that, then our celebration would be no more than a remembrance and imitation
that are external and miss the real meaning of the liturgy.

The real demand of the liturgy is deeper than that; it does not ask for critical
appreciation but for interior faith — for faith in Christ himself; it calls for a faith
which is not tentative but absolute; a faith which does not view Christ at a distance
but embraces him now in the intimacy of our lives; a faith not cautiously accepting
an event of the past but generously responding to a Christ who is present in this
liturgy; the faith not of a spectator but of a devotee.

Such is the faith Christ demanded of his disciples during his life on earth and
such is the faith he demands again as he enters our lives in a way that is always new
during the liturgy of Holy Week. At all times, his one demand on us, as it was in
the gospel on his disciples, is for faith, but it is in the liturgy of Holy Week that
his invitation is most insistent, since that liturgy renews in our lives the saving love
of his passion, death and resurrection.

The Vatican Council quite simply expressed the truth which we need to
recognise when it said that “Christ is always present in his Church, especially in
"her liturgical celebrations." If we want to go deeper than the externals; if we look for the interior response which will make the liturgy of Holy Week fruitful in our lives, that presence of Christ, of which the Council spoke, must become the dominant reality of our celebration; our celebration of Christ's passion, death and resurrection will bring us closer to him. It will gradually transform our lives and make us, as he desires, more like him.

But let us remember this in our prayer of faith: it is not for ourselves alone that we pray and celebrate the liturgy with the church. We pray for the whole world and for those especially who suffer and are in any sort of distress; but in doing so we recognise that we cannot bring Christ to others and lead them to share in his salvation except in so far as we are close to him ourselves and follow him faithfully in our own lives. Our fidelity in our own lives is the one measure of our ability to help others in their journey to peace and salvation.

MAUNDY THURSDAY

We come together for the liturgy of Holy Week from many different backgrounds, monks and layfolk, men and women, young and old. Our experience of life, our hopes and anxieties, the individual problems we face must be quite different for each of us. Yet there is deep unity among us. There is a spiritual need, and it is experienced in three modes. It is a need to come to terms with love in our lives; a need to understand and accept the role of suffering; a need to accept and make more real in our hearts the power of Christ-given faith and hope.

The Church's liturgy of Maundy Thursday brings to us a gift from Christ in response to our need of love - the gift of himself. Good Friday's liturgy brings his teaching and example in face of evil and suffering. In the Easter Vigil his gift of faith and hope are renewed in his resurrection. In each liturgy he is present himself to lead us together to the forgiveness, the healing, the grace, the inspiration he wants to give us.

First remember what we have read in scripture for today. It was on this night that Christ gathered his apostles round him and said to them: "Mandatum novum do vobis . . . I give you a new command to love one another as I have loved you."
The name Maundy comes from that gospel word; so Maundy Thursday means the Thursday of Christ's love-command.

I think we shall easily agree that every human being needs to be loved, affirmed, understood. Then, although this is not so easily recognised, because we all need that love for ourselves we must also to give the same love to others. We can go further and confess that there is a twofold pain we suffer in common with every human being who is not spiritually dead. We suffer pain from real or imagined deprivation of love in our lives; and we suffer pain from the knowledge of our own failure to give love to others in their need.

The Last Supper on Maundy Thursday is concerned with that twofold pain. Christ's words and deeds among his apostles in the upper room are for us also; they are the guidelines to his Church and to all mankind about the love he came to give us - about the way he has shown us to follow him, to be healed, to become more like him. Let us reflect on what he said and what he did on that evening.
is why the Church celebrates his gift today with such gratitude and solemnity.

GOOD FRIDAY

Just by looking at the cross we are reminded of our need to come to terms with suffering; we need to come to terms with it because it is an inescapable part of our lives. By nothing more than the fact of being men and women in this world we are involved in suffering; and even though we may contrive to keep it more or less at bay in our personal lives, we have only to open our eyes to see its victims all over the world.

There are as many forms of suffering as there are facets of life: physical suffering and mental; the suffering that comes from nature and the cruelty achieved by man; suffering inflicted intentionally and unintentionally; the suffering of the guilty and the suffering of the innocent; of the helpless and of the strong; of the destitute and of the affluent; of the good and of the bad; hidden suffering and suffering known to others. Whatever its cause, however it comes, it is a great leveller and corrective of other differences between us. It is good to face suffering and try to understand; but we shall need the help of Christ on the cross, and with his perspective we must consider sin.

There is much suffering in the world that is clearly associated with willed evil, with malice — which is the opposite of love. There is much also which, though not directly the outcome of evil will, is a consequence of wrong-doing, as famine and the plight of refugees often follows on the evil of war. In the Christian teaching of scripture and tradition, although many suffer innocently, there is a mysterious connection between all suffering and evil; and it was to save us from that evil that Christ came.

It may be that Solzhenitsyn had that link in mind, when he asked where one might find the division between good and evil. He answered that the division was not between one man or woman and another, nor between one group and another, nor between one country or creed or ideology and another. The division between good and evil, he said, goes right through the heart of every human being. It is another way of saying that we are all touched with evil and need to be saved from it.

That is why we come together in prayer and meditation today — to remember that we have a saviour, who takes on all the suffering of the human race and identifies with the most destitute and pain-wrecked of mankind to save us and give us new life. As we look on the cross we should reflect that he in innocence and holiness took our suffering and our sin on himself.

It was about the year 50 that St Paul first preached the gospel to the Philippian; that was only 20 years after the death and resurrection of Jesus; some six years later he wrote to them and included the passage we sang after the second reading today and which in the haunting plainsong melody is a constant antiphon throughout these days: "Christ was made for us obedient unto death, even the death on the cross!" Scholars think that Paul may possibly have been quoting a Christian hymn already established and so even closer to Christ himself. Its teaching is that it was for us that Christ died in willing innocence and out of love, and that he rose again to receive a name that is above all names.

It echoes the reading from Isaiah with which we started: "he was pierced through for our faults, crushed for our sins; on him lies a punishment that brings us peace and through his wounds we are healed. . . . His soul's anguish over he shall see the light and be content. By his sufferings shall my servant justify many, taking their faults on himself!"

In modern times the Vatican Council teaches: "Christ achieved his task (in redeeming mankind) principally by the paschal mystery of his blessed passion, resurrection from the dead and glorious ascension whereby 'dying he destroyed our death and rising he restored our life.'" (Sac.Conc.5)

Here is the teaching of the apostles, the teaching of the Church through the ages, the teaching reaffirmed by the Council in our own day. It guides our meditation as we look on the cross, reminding us why he died, why he identified with the lowest and most abject of humanity, why we may find hope through his suffering and death, because, although it was a death that seemed hopeless it was in fact the beginning of real hope, when God raised him up and gave him a name that is above all names. The cross that St Paul preached is our one source of hope still.

Now before we come to prayers for all mankind and the solemn veneration of the cross perhaps I may leave you with a quotation from Cardinal Newman in this the year of the centenary of his death:

"What is the real key? What is the Christian interpretation of this world? What is given us by revelation to estimate and measure this world by? The Crucifixion of the Son of God. It is the death of the eternal Word of God made flesh which is our great lesson how to think and how to speak of this world. His cross has put its due value upon everything which we see, upon all fortunes, all advantages, all ranks, all dignities, all pleasures; upon the lust of the flesh, and the lust of the eyes, and the pride of life. It has set a price upon the excitements, the rivalries, the hopes, the fears, the desires, the efforts, the triumphs of mortal man. It has given a meaning to the various, shifting course, the trials, the temptations, the sufferings, of this earthly state. It has brought together and made consistent all that seemed discordant and aimless. It has taught us how to live, how to use this world, what to expect, what to desire, what to hope. It is the tone into which all the strains of this world's music are ultimately to be resolved. . . . Thus in the cross, and him who hung upon it, all things meet; all things subserve it, all things need it. It is their centre and their interpretation. For he was lifted up upon it, that he might draw all men and all things unto him."

(Priestly Sermons vol vi.)

EASTER VIGIL

For those who want to live the Christian life there is a virtue of great importance, one for which we all have very great need, but which is too easily choked by harsh cynicism, by the pace and pressure of life and by material preoccupations in our world today. It is the virtue by which we look forward with confidence to the
Throughout the ages that same faith of Paul and Ignatius in Christ's resurrection from the dead has been preserved in the Church, but it has not been easy to preserve it. In their day Paul and Ignatius met contradiction and so do we. In our experience opposition is not so savage, but it makes up for this by being more confusing, and there is nothing like confusion to sap the strength and obscure the clarity of our spiritual vision. In the confusion of voices about Christ today there are some who are extreme in their fundamentalism, and opposed to them others who are extreme in their call for change; then there are also the compromisers who want us to go both ways at once and who seem to think that, in Newman's phrase, we “may hold the most fatal errors or the most insane extravagances, if we hold them in a misty, confused way.”

Fortunately the Church's voice is still with us, if we will hear it, and still clear for those who want to listen. We have been blessed by a Council of the Church in our time and at little cost you can buy in a paperback all that the Council taught, which is often different from what is attributed to the Council by journalists and others who like to indulge in instant theology.

Here, for instance, is an example of the Council's teaching which echoes St Paul and St Ignatius the martyr and all the Fathers and Councils between them and us: “principally” the Council teaches, “the kingdom is revealed in the person of Christ himself, Son of God and Son of Man, who came to serve and to give his life as a ransom for many. When Jesus, having died on the cross for men, rose again from the dead, he was seen to be constituted as Lord, the Christ and as Priest for ever, and he poured out on his disciples the Spirit promised by the Father.” (LG 5) So the teaching is the same as it was for Paul and Ignatius and for the Church in every age since then. Christ suffered for us, died and rose again to bring us to peace and healing and fulfilment.

We listened in the gospel to the angel's message: “There is no need to be afraid... he has risen from the dead.” May we all take that message of Easter to heart tonight because it is for us and comes with the grace to enable us to respond; it is the faith to which we are called; may it be our liberation from the dark temptations of gloom and depression and despair; may it give us the clarity of spiritual vision to see through the confusion and contradiction of the world; may it be the firm foundation of our hope; may it inspire our charity, free us from all evil, strengthen us in perseverance and enable us to bring the risen Christ and his peace and fulfilment to many others in our lives.

ASCENSION

There are four things taught by Our Lord in the scripture we have just read. Each of them has a place in the celebration of this feast; each of them is important for us in our lives.

First, then, he teaches his apostles that the time of his living with them on this earth is now at an end; this unwelcome truth is brought home to them in the vision on the outskirts of Bethany, when they saw him disappearing in a cloud, never to be seen on earth again.

Secondly, in spite of this parting from his friends, he leaves them with a
mysterious but emphatic promise: that he will be with them always even to the end of the world.

In the third point of his teaching he tells them what they must do: "Go, make disciples of all the nations; baptise them in the name of the Father and of the Son and of the Holy Spirit, and teach them to observe all the commands I gave you."

Then finally during the vision of his parting came the message from the two men in white, reminding the apostles of what Christ had taught them earlier: "Jesus who has been taken up from you into heaven, this same Jesus will come back in the same way as you have seen him go there."

Here, then, was Christ's last message: after he had gone, there would be a new dispensation in which these were the essentials: though unseen, I shall always be with you; you are to make disciples throughout the world and give them the teaching; I shall come again.

Such is the dispensation under which we live and the instructions have not changed; they are simple and unmistakable, summed up in one word: mission.

In our world today — a world of contradiction and complexity — we need to listen again to that simple and direct command; we need to listen to it and respond just as the apostles did; we, like the apostles, are sent by Christ to all peoples, to all we meet, to all we have dealings with, to all who need us.

Put it another way: we can none of us — neither priests nor laity, neither young nor old — bear the name of Christian without being bound by Christ to give what we have received, as best we can; first by the example of the lives we live, then by the welcome and charity we show to others, then by responding to their need and especially their need to know the truth, the truth that Christ has taught us. By no other way can we claim to be following Christ's command.

We must not then be tempted to be merely self-regarding in our Christian faith. His one instruction at his parting was that we should be generous with what we have received, as freely as we can; first by the example of the lives we live, then by the welcome and charity we show to others, then by responding to their need and especially their need to know the truth, the truth that Christ has taught us. By no other way can we claim to be following Christ's command.

Today is the feast of St Augustine of Canterbury. I should have liked to celebrate it with you in this Mass. I should have liked to have a special liturgy of thanksgiving with specially chosen readings from scripture. But I am not allowed to do that.

I have to celebrate with you the liturgy of this Sunday, on which with the whole Church we think of the time between Ascension and Pentecost and remember the sadness, since Christ had left them, and the expectancy as they waited for the Spirit, and the prayer of the Church waiting to be born.

Well, let us take that theme but remember also the gratitude which was an essential element in that waiting prayer of the early Church. That remembrance of gratitude comes easily because, although we often forget it, Eucharist means thanksgiving and whenever we offer the Mass it is in gratitude for the gift of Christ.

In our world gratitude is an endangered virtue. I don't mean the perfunctory expressions of thanks which are part of social life. I mean something deeper than that; something deeper for which there is not much room in a world where it is more the fashion to look for what is wrong in others than for what is right; to criticise rather than build up; to protest, object, condemn rather than affirm; to acquire rather than to give; and to judge everyone and everything by harsh streetwise values rather than by values which have no cash equivalent, like gratitude.

May I take you for a moment into a different world, a world in which gratitude suddenly shone forth, although every possible human circumstance was against it.

A Dutch Jewish girl, Etty Hillesum, in 1943 wrote to a friend from the camp from which she was soon to go to what they called extermination. In her letter she wrote her prayer to God, which included this: "Sometimes, O God, I stand in some corner of the camp, my feet planted on your earth, my eyes raised towards your heaven, tears sometimes run down my face, tears of emotion and gratitude... Things come and go in a deeper rhythm, and people must be taught to listen to it; it is the most important thing we have to learn in this life." And so she went to her death.

Today, contrast such gratitude to God, at such a time, with the complaints and protests which can be so much part of our waking thoughts. I want to invite you to aspire with the help of God to such profound gratitude. Look at this Abbey Church — all gift. Look at the valley — how clever of Benedictines to choose the right place, people say. But they are wrong. There was no chance of clever choosing. It was the last desperate refuge after 10 years of searching for somewhere, anywhere. In 1802 two priests and a laybrother came here to receive this gift for all of us who have followed them.

Think of Sigebert Buckley and the monks of Westminster and our link with their prayer and with the prayer of the Dean and Chapter today. We must think about our own individual lives for ourselves; but I am sure that all our lives hang by the gift of others, known or unknown. And they certainly hang by the gift of God.

If the ratio of particles in the early universe had been only slightly different, life could not have evolved. That is what I read in a review about a new book on cosmology this week. It helped me to feel small and grateful for everything in the world; and it brought me back to Gerard Manley Hopkins:

The world is charged with the grandeur of God; It will flame out, like shining from shook foil
It gathers to greatness, like the ooze of oil
Crushed. Why do men then now not reck his rod?
Generations have trod, have trod, have trod;
And all is seared with trade; bleared, smeared with toil
And wears man's smudge and shares man's smell; the soil
Is bare now, nor can foot feel, being shod.

It may be that the beginning of the way to the solution of all our problems
may be to rediscover radical gratitude and to see once again that 'The world is
charged with the grandeur of God'. Certainly we shall never learn to treat the
world as we should, unless we learn to see it as it is – a gift and not a possession;
a gift to be reverenced not a possession to be exploited.

Let us together in this sacred Eucharist join in thanking to God for his
world, for our lives, for all he has given us; and ask him to teach us how to make
gratitude once more a real part of our lives. Where better to learn than in Christ's
Thanksgiving – the Eucharist. And remember that it is the sign of his presence
with us here today in this Abbey Church.

When all the priests of the community come and stand round the altar at the
Canon, that is a sign that we act, not each individually as though the priesthood
gave powers to be used in personal isolation. In offering the Mass we act by no
other means except through the one priesthood of Christ, in which we have been
given a share through his Church. There is no priest of thanksgiving except Christ.
He is the one priest in whose priesthood we have been given a share. And Christ
is present to lead us in our thanksgiving today. It is in him and through him that
our thanksgiving is given a depth of meaning beyond our imagining.

PENTECOST

As I reflected on St Paul's words in the first lesson today, I was struck by something
strange in the way God deals with mankind, something one wouldn't at first
expect.

The people who make up theories about human life and society usually talk
about people in classes or categories: workers, intelligentsia, bourgoisie. They
proclaim their message in abstractions: mankind, the people, the masses, the party.
They speak of forces that are blind and impersonal: the imperatives of history,
market forces, the economy.

There is little room for men and women as individuals in all this, except in
so far as they slot into the categories – and then disappear in them. But it isn't
like that in the gospel. There, things are different.

The gospel message is not one of abstract forces, but of personal love. The
Father loves us, and sends the Word to show his love by saving us from evil. He
sends the Spirit to guide and teach us, the Spirit whose coming we celebrate today.
The Spirit is the spirit of love and understanding and wisdom; and he is the bringer
of gifts, and he makes us children of God. This is not a world of blind forces and
abstractions. What matters here is the response of the heart and something like the
confidence between one person and another which is so precious to all of us in
human life.

Moreover the Spirit comes to us with gifts which are special for each one of
us to fit our individual needs. That is what St Paul said in the 1st lesson. “There
is a variety of gifts but always the same Spirit... working in all sorts of different
ways in different people.” We are different in temperament, in sex, in physical
make-up, in personality, in our abilities, in our backgrounds, in our ages. The gifts
of the spirit are different also according to our needs: courage, perseverance,
endurance, gentleness, charity, forgiveness; but lists like that are only symbolic,
because the Holy Spirit is more diverse and individual in his gifts than could be
expressed by any list. He is close to the deepest problems in the personal lives of
those who are open to him.

And yet, however different the gifts of the Holy Spirit they do not separate
us from each other; they bind us together in unity. “Just as a human body”, says
St Paul, “though it is made up of many parts, is a single unit, so it is with Christ”.
There are different gifts, but one Spirit, creating unity out of diversity.

Such is the new world created by the gift of the Spirit at Pentecost. It is not a
tidy world; it is not predictable, or logical; it is full of surprises. It is a world in
which the last are first, and the weak become strong, and the gentle inherit the
land, and the despised are honoured, and the poor in spirit are blessed, and the least
among us are the end the most important. It is a world in which there is a place
for organisation and hierarchy and orderliness, but these are not the ultimates; they
depend on something more important; they depend on and serve the Holy Spirit,
who blows where he will, like the unseen wind, and gives his gifts where they are
least expected but most needed. That is the picture of practical Christianity given
us at Pentecost.

It is a fine and inspiring picture; and it is given for our encouragement by the
scriptures and the teaching of Christ's Church. But in real life, in our own
experience, do we see it like that? If we don't, perhaps we should first look for the
reason in ourselves.

Have you ever after a birthday been reminded to write your letter of thanks
for a gift? The experience may have taught you that there are two things about a
perfect gift: the generous love that goes with giving and the grateful love that
should go with receiving. If you don't have the second the first of these goes dead.
Where there is no gratitude the love of the giver dies away. It is so with the Holy
Spirit's gifts. They come alive when we respond to them; they lie dormant when we
neglect them.

Today, then, let us try to be more open to the Holy Spirit in our lives. This
Pentecost Mass is our letter of thanks to the Holy Spirit; thanks for the wonder
of our being, for faith and hope and courage and kindness and for the community
of Christians with whom we are united in Christ. May our thanks be true and
from the heart; and may our response continue through our lives, so that the Holy
Spirit's gifts may be daily strengthened and renewed in us.

CORPUS CHRISTI

This feast of the Church has a special purpose which is unmistakable. It is to focus
our prayer on Christ in the Eucharist in worship, in celebration, in thanksgiving.
The Prayers and readings of the liturgy are full of faith and recall the central themes of the Church's unchanging teaching: that the Eucharist is a memorial of the suffering, death and resurrection of Our Lord, to bring us salvation and peace, is the theme of the first prayer; that it binds us in union with the Body of Christ in St Paul's teaching in the second lesson when he says "we form a single body because we all have a share in this one loaf"; in the gospel Christ's message is that "I myself draw life from the Father, so whoever eats me will draw life from me"; so the Eucharist is the living source of the only life that matters -- our life in Christ.

Faced with such teaching about the mystery of that living relationship with Christ which is his gift in the Eucharist, about its meaning for us and the union through which it brings us to salvation, perhaps our best response is silence and worship.

But we may be hampered in our search for simple, wordless adoration by the fact that it is the feast of the Blessed Sacrament. This gift of Christ, the sacrament of his body and blood, (perhaps because of the depth of its saving mystery) has been beset by controversy since St Paul was in Corinth. In our day all the disputes of the past have been revived and when prayer and controversy are bound up together like that, it is prayer that suffers.

We should remember always that there is no expression in human language of the mystery of our redemption which does not fall far short of the reality; and that is true of Christ's presence in the Blessed Sacrament. Words about the meaning of the Eucharist, theories, dogmatic statements, theological principles, attempts at populist interpretation -- all tend to become themselves objects of thought, and also of dispute; and that distracts from the reality they try unsuccessfully to explain. It may get worse than that; they may become ends and idols in themselves -- the sticking points of our belief -- the badges and slogans of controversy.

Theology and controversy have their place; words must be used and concepts, but they should be transparent, not ends in themselves but signposts in what really matters -- our growing relationship with Christ, a relationship which goes much deeper than any words.

In our liturgy let us look at it like that, concentrating not on the theory but on the fact of Christ's continuing presence among us in the Blessed Sacrament. It is a fact attested by the word of scripture and the teaching of the Church, and the witness of the saints. In our prayer above all we need to put word-disputes on one side; we need to concentrate on the truth which matters to us; we need to recognise how much our deep response to that truth matters; we need to remember how words must follow our heart's response to Christ's truth, not the other way round.

The core of that truth is that we meet Christ personally in the Eucharist and that this meeting is of vital importance for us because he said: "He who eats my flesh and drinks my blood lives in me and I live in him."
Fr Hugh Lewis-Vivas
Fr Bede Leach
Fr Jeremy Sierla
Fr Benjamin O’Sullivan
Fr Cuthbert Madden
Br James Callaghan
Fr Barnabas Pham
Br Paul Browne
Br Andrew McCaffrey
Br William Wright
Br Raphael Jones
Br Kentigern Hagan
Br Robert Igo
Br Oliver Holmes
Br Gabriel Everitt

5 Novices

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Fr Aidan Gilman
Fr Ian Pettit
Fr Cyril Brooks
Fr Peter James

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Bamber Bridge
Fr Jonathan Cotton
Fr Bernard Boyan
Fr Herbert O’Brien
Fr Alban Crossley

Brindle
Fr Thomas Loughlin
Fr Raymund Davies

Cardiff
Fr Kevin Mason

Easingwold/R.A.F. Linton
Fr John Macauley
Fr Walter Maxwell-Stuart

THE AMPELFORTH JOURNAL

Housemaster, St Bede’s
Assistant Procurator (Estate), Gilling Chapel
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OBITUARIES

LAURENCE BÉVENOT O.S.B.

News of the death of Fr Laurence on 22 October 1990 at the age of 89 will remind countless Old Boys of earlier generations of one of Ampleforth’s most gifted and endearing characters who was a key figure in both monastery and school for over 25 years. He was a frequent visitor to the Abbey since those days, interested in everything that went on here, and he remained such a vibrant figure that it is almost impossible to realise that it is now 40 years since he left the valley to take up work on the Ampleforth parishes.

Fr Laurence was the youngest of a distinguished family of scholars whose roots were in northern France. His father, Clovis Bévenot, was Professor of Romance Languages at Birmingham University, having in his youth served in the ranks as a Papal Zouave against Garibaldi. His crippled eldest brother, Dom Hugh Bévenot, was a monk of Weingarten who was already a leading biblical scholar when he died tragically young at 44. His second brother, Maurice, became a Jesuit and a patristic scholar, the foremost authority on St Cyprian, a peritus at the Second Vatican Council and a noted ecumenist.

Ludovic, the youngest of the family, became a monk of Ampleforth in 1919 taking the monastic name of Laurence. He had come to the school from Mount St Mary’s in 1914 and finished as Head Monitor. He was a gifted pianist, organist and musician although apart from instrumental lessons he never had any formal musical training; the climate at Ampleforth in those days was suspicious of the arts and especially of music. After his noviciate and philosophical studies he was sent to St Benet’s Hall in Oxford to read mathematics. He delighted to recall with gratitude how Fr Dominic Willson gave up smoking in order to pay his termly subscription to the University Music Club. He completed his theological studies at Ampleforth and was ordained a priest in 1928, having already succeeded Fr Bernard McElligott as Choirmaster and Director of the School Music in 1927. Most of his time, however, was devoted to teaching mathematics.

He was not a natural schoolmaster, and he found the unremitting task of correcting books a burden. His classes could be unconventional — a prep devoted
to writing a definition of a wheelbarrow, exercises on taking moments of a ten ton cheese. An end of term report read succinctly: “His wits evaporated at the sight of the exclamation mark”. He soldiered on stoically for 25 years, but his heart was in music, and music was regarded as a spare time activity to be fitted in when and where possible. Nor was it expected to cost money, so that he had to spend countless hours making music stands for the school Orchestra and arranging and copying music — special parts for boys of limited ability which he designated HBLO (hard bits left out) or, sometimes, for the more gifted HBPI (hard bits put in). Photocopying had not been invented, and he became the acknowledged master of the jellypad. In the Church he was choirmaster and organist, a consummate artist in the accompaniment of plainsong. He conducted the boys’ choir and wrote memorably beautiful settings for male voices of the Passion Tantum Ergo and motets for different seasons and feasts — Quem vidistis, pastores?, Regina Coeli and Oratio Jeremiae Prophetiae remain etched in one’s memory.

In 1929 he had been one of the co-founders of the Society of St Gregory under Fr Bernard McElligott, and he attended every annual summer school until this year. For many years he taught plainsong accompaniment and one recalls some memorable moments; one nun named Sister Consecutiva from her propensity for writing consecutive octaves and fifths, and he once chided a would-be accompanist as he reached the climax of the Gloria: “My dear boy, you can’t leave God the Father suspended on a first inversion”. He was also a regular contributor to the pages of Music & Liturgy, writing articles with quirky titles such as “The Quill and its habitats and haunts”. He delved into the Paleographie Musicale and transcribed and edited the Christus Vincit and the hauntingly beautiful Invitatory and Genealogy of Christmas Matins from the Worcester Antiphoner. He translated for Solemes a monograph on “The Rhythmic Tradition of the Manuscript” published by Descée.

In the early 1940’s he was greatly influenced by his friendship with Susi Jeans and developed a love for early music and the baroque organ. He became interested, too, in keyboard temperament and was responsible for the development of an organ, now in Alison House, Edinburgh, built by Harrisons’ of Durham and designed by Dr A McClure, with a normal keyboard but 19 notes to each octave. For a year this was in the Memorial Chapel, its case decorated by a Yorkshire rose carved by himself, and he used it to accompany the monastic plainsong and later demonstrated it at the Edinburgh Festival. About this time he was the moving force behind the revival of the Hovingham Festivals together with Fr Austin Rennick and Lady Read. He had written articles in the Ampleforth Journal on the original Festivals of the 1890’s when the great Joachim came to play there on several occasions. A memorial tablet can still be seen in the Riding School at Hovingham Hall carved in stone by Fr Laurence, the years of Joachim’s presence being marked by a comma against the year. Stone carving became a major interest from the early 1940’s after what he described as a memorable meeting with Arthur Pollen. Besides lettering many of the headstones in the monks’ cemetery he also designed and carved the very lovely reliquary to St Laurence in the north aisle of the Abbey Church, the memorial to Michael Fenwick in the Crypt and a crucifix in the Big Passage.

In 1951 Fr Laurence was sent to serve on the Ampleforth parishes, first as assistant at Workington and later as Parish Priest of Warwick Bridge and from 1964 as assistant at Cardiff. Throughout those years, besides fulfilling pontifically all his priestly duties, he also found time for music making and stone carving. With Lady Read as his producer he staged and conducted Operas — Das Lied von der Erde, Orpheus and Arnie’s Judith. This latter drew high praise from Sir Jack Westrup who was present and who was at the time Professor of Music at Oxford, and it may well have been the first performance of the work since the composer’s death.

After the Second Vatican Council and the adoption of the vernacular in the Liturgy Fr Laurence found himself increasingly in demand as a composer. He wrote a Mass for the opening of the new Liverpool Cathedral and two orchestral music-dramas, Boileau and Seven Branches, to texts by Rachel John which were performed in the Crypt of Canterbury Cathedral in 1970 and 1973 respectively. He was conscious of the need to find music that was fitting — singable but not trite, moving but not sentimental — and he believed strongly that new liturgical music should be based firmly in the context of tradition and the modes. He set the new Roman Breviary to music for the nuns of New Hall and a large proportion of the Ampleforth Divine Office, both with considerable success, enlivened as they are by his piquant and sometimes idiosyncratic harmony.

To the end of his long life Fr Laurence worked with undiminished energy and enthusiasm. Until this summer he was still conducting his ‘Torch’ choir and giving concerts, still cycling, oblivious of traffic, from one engagement to another round the streets of Cardiff, still editing the Bulletin of the Panel of Monastic Musicians whose last edition appeared after his death together with a Music Supplement the first seven pages of which consist of quintessential LB examples and advice on how to improvise.

Fr Laurence was a gentle, sensitive, lovable man who will be missed by a host of friends. He could sometimes be frustrating to work with because his hypersensitive temperament shrank from confrontation and he was reluctant to face or even to see practical problems. It would be possible, perhaps, for someone reading this obituary who had never known LB (as he was always affectionately known) to conclude that he was an artist and musician who became a monk and a priest. That would be the reverse of the truth because he was a monk and a priest first, a spiritual and prayerful man, steeped in the theology and liturgy of the Church to whose service his life was dedicated.

P.A.C.

FABIAN COWPER O.S.B.

Peter Charles Cowper arrived at St Aidan’s House in September 1945. He was born on 7 September 1931, one of the five children of Major Charles Deane Cowper, and his wife Lorna Christine. His career at the school went well. He was a quiet, rather reserved boy, but was well liked by his contemporaries, and had
already developed a quick, ironic humour. In due course, he became a house monitor. He was also a fine athlete, running several times for the school in the most demanding of all events, the 440 yards.

On leaving in 1949, he did his National Service and was then briefly articled to a firm of Solicitors. But he was becoming clear that he had a vocation to the religious life, and after much thought — for a time he seriously considered joining the Dominicans — he entered the noviciate at Ampleforth in 1952, assuming the name of Fabian (though he continued to be known as Peter to his family and many of his friends).

At one level, this was a surprising decision. Peter — Fabian — was never a rebel. All his life, he was unfailingly obedient to legitimate authority. But he could and did question the wisdom of many established rules and practices. He had hated the hectic and undignified rush at which, so often, the life of an Ampleforth boy in the 1940's had to be lived, and he was perhaps unfortunate in that his first housemaster was a particularly robust upholder of the conventions of the day. In fact, some of his friends doubted whether he would be able to cope with the routines of the noviciate, and of the monastic life. He once told me that these were indeed the aspects of life in the noviciate that he found hardest; he most emphatically did not like being “summoned by bells”. But his vocation held, and after three years reading history at St Benet's Hall, he was ordained a priest in 1961. He then taught for a few years in the School, and served also as an affectionately remembered parish priest of Kirkbymoorside.

In 1967, Ampleforth was asked if it could provide a priest to be assistant Chaplain at London University. Fabian was appointed, and then went on to York University in 1970. These were moves which he welcomed. He had not found in the community the sorts of personal relationship and sense of shared purposes which he needed, and though he blamed himself as much as his brethren for these gaps in his life, there is no doubt that he felt a great sense of liberation. At London, and especially at York, he was an outstandingly successful university chaplain. He kept an open house; had the warmest welcome for all comers; and somehow provided an ambiance in which a lively religious, social and intellectual life could be lived. Under him, More House was a happy and memorable place. He was from 1975 to 1977 Chairman of the National Conference of Catholic University Chaplains, becoming also in 1974 chaplain to the Knights of Malta.

It was at York that he discovered, to himself and his superiors, his extraordinary gifts as a friend and counsellor. So, in 1977, he returned to London; himself underwent a course of psychoanalysis; and worked at various relatively menial jobs to support himself, while he qualified as a professional psychotherapist. This was not an easy time for him, but from 1980 he was established as a professional consultant. (Though he worked with many more people, lay and religious, rich and poor, than came to him formally as clients.) It is almost impossible to analyse the reasons for his remarkable success. Tea and sympathy he could certainly offer — he would readily wash and clothe and feed people in need — and sympathy; patience, understanding, friendship, love; cor ad cor loquitur. He was efficient: if there were problems about wrongful dismissal, or
redundancy payments, or social security benefits, he would sort them out; foreign holidays, even, were planned with meticulous care. He maintained a sense of humour and a sense of proportion; and an unfailing intellectual rigour.

There were those who wondered how he could combine this life with that of a monk and priest; and I believe he did, over a period, ask himself just that question. His answer came to be clearly given; he had in the second world-war phrase, signed on for the duration — tu es sacerdos in aeternum.

In 1989, he was appointed Master of St Benet’s Hall. This was a great joy to him, the best thing, he told me, that had ever happened to him. It brought him back into the mainstream of Ampleforth life and at the same time gave scope for the exercise of his special gifts. He was already unwell when he took up the post and soon heard that he had an incurable cancer. But he worked on with a confident enthusiasm, and those who were at St Benet’s during his year there remember it as a singularly sunny place. His final illness was not easy (whose will be?). As his body let him down, he found the loss of his voice particularly hard to bear. But those who saw him in his last few weeks recognised the force of his faith. Speech by then almost beyond him, he managed to say to the monk who was tending him, ‘I am trying to say the prayer of Gethsemane’.

He died on 13 October 1990; faithful servant of God and man.

Two last thoughts. He was deeply serious about serious things. He found himself increasingly out of sympathy with much contemporary policy, whether ecclesiastical or political. But his own intellectual integrity prevented him from uncritically accepting alternative progressive orthodoxies, and this habit of mind could sometimes make him seem somewhat austere. But, as against that, he was, in the memory of his friends, the most entertaining of companions and correspondents; witty, ironic, self-deprecatory, impishly derisive of pomposity, sometimes frankly fantastical. ‘Cheerfulness was always breaking in.’

A.E.F

Tony Firth (A50) was a contemporary of Fr Fabian and a lifelong friend.

COMMUNITY NOTES

Five novices were clothed in September: William Dickie, who had been deputy headmaster of a secondary school has taken the name Br CASSIAN; Ho Dinh, who arrived here from Vietnam in 1980 and has worked in nursing for the past few years is now known as Br XAVIER; Michael Marrett-Crosby (OA), who has an Oxford degree in History is Br ANTHONY; Gerard Huddlestone, a Mathematician, is Br BONIFACE, and Edward Becket, a law graduate at York University with First Class Honours from Oxford, is Br LUKE.

On 5 January 1991 Br GABRIEL EVERITT made his temporary profession, and was pleased to welcome as guests a number of parishioners from his old Anglican parish of St Columba and St Aidan in Harthope.

Fr COLUMBA CARY-ELWES, Oblate-Master, gave two retreats in September to groups of oblates, and a third one at Westminster Cathedral in November, assisted by Fr BONAVENTURE KNOLLYS.

Fr AbbA, John Selwyn Gummer M.P. Minister of Agriculture

See text on Page 137, taken from Ampleforth News.
Fr JULIAN ROCHFORD visited St Louis Abbey for ten days during half term. He is a contemporary of the new abbot, Luke Rigby, coming from the same House and joining the Monastery at the same time. Fr Julian also spent three nights at St Anselm's Abbey, Washington DC.

Fr DOMINIC MILROY has been elected Chairman of the Conference of Catholic Schools and Colleges with effect from April 1991. This is a two-year appointment. He has also been elected Chairman of the Headmasters' Conference for 1992. He attended the first graduation of students at San Benito, the school in Santiago, Chile, which has close links with Ampleforth, in December 1990, and celebrated Christmas with José Manuel Eguiguren and his family and with the central Community of the Manquehue Movement.

As Warden of the Grange, Fr AELRED BURROWS is already half way through his second year in the job. The Retreat “Business” has been busier than ever with 86 groups coming to the Grange in 1990, to say nothing of individuals and families. Although after 25 years teaching History and RS he is no longer working in the School, he still lectures in Church History in the Monastery, and has just been asked to teach the Scripture there also. Besides giving several retreats in the Grange, Fr Aelred has conducted retreats for the Carmelite Nuns in Preston, and for the Cistercian Abbey of Nunraw in Scotland.

Fr BERNARD GREEN is the organiser for the Northern Area of the Observer Mace Schools Debating Championship. In his first year he has increased the number of schools taking part from 35 to 100. During the autumn term he lectured to a parish group at Spanish Place in London on the history of the early Papacy, gave four lectures as part of an ecumenical course in theology at St Bede’s in York, and two talks on Monasticism to American tourists at Brandsby Hall. He also contributes a monthly article on Church History to the New Day magazine.

Fr ERIC MAYNARD sends the following report from St Mary’s, Leyland: Although the church is only 25 years old, it has been necessary to replace the copper covering and underlay on the main roof and to rebuild the central lantern with new aluminium glazing bars. This has been completed during the last six months and the concrete bell tower has been renovated and treated to preserve it against the weather. The parish has responded splendidly to the problems and a third of the considerable cost has already been raised. In preparation for Christmas, a retired schoolmaster, Leo Hall, who lives in the parish wrote and composed the music for “A Festival of Christmas”. It was a thought-provoking Nativity play, being based in part on the apocryphal Gospel of St James. He produced the play with the assistance of some eighty parishioners, from actors to electricians, as well as general helpers. It was staged in the church and lasted nearly two and a half hours, with both adults and small children as actors, dancers and singers.

Fr MICHAEL PHILLIPS took over the parish at Parbold on 1 January 1991, with Fr FRANCIS VIDAL moving to Lostock Hall three days later. On 12 January, Fr Francis took part in a concelebrated Mass and Presentation to Fr HERBERT O'BRIEN.

Fr JONATHAN COTTON sends the following report from Brownedge:

MEMBERS OF THE COMMUNITY WORKING AWAY FROM THE MONASTERY

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From St Mary’s, Knaresborough, Fr THEODORE YOUNG writes: Paul VI said that the Parish is indispensable because it creates the basic community of Christians, gathers people together in the liturgy, teaches Christ’s message, and puts Christian love into practice...” With this in view we have concentrated on the Family atmosphere of the Parish. Before any Baptism takes place, the Baptism Group call on families and arrange meetings at their homes and also with me. When the Baptism takes place, we try to have it during the Parish Family Mass, so that all may witness their new member and get to know the new (often lapsed) family. Through the School we have a 6 month programme for preparation for first Holy Communion — meetings with parents — celebrations in the Church with the parents and their children and finally a Parish celebration. We have started a preparation course for our Confirmation Candidates — 24 of them scattered among different High Schools, but mostly from our own Catholic High School in Harrogate. We have 12 Catechists to each group of 5 candidates and also 6 young people who were confirmed 2 years ago and are willing to work with the groups. Confirmations take place on 1 June when Bishop David Konstant visits the Parish. A group of 12 teenagers went to Redcar Farm for a Retreat holiday organised by two young people who are involved in Harrogate Youth for Christ. On Wednesday evenings we have a ‘Journey into Faith’ hour and this has helped many Catholics to become more committed and for some non-catholics to want to be received. In May we have a Mission for 3 weeks before Pentecost, during which time the whole parish will be visited and invitations given for the various activities that will take place during the Mission — it will be run by lay people from the Emmaus Community. All of these activities are discussed at the Parish Pastoral Council who give their support and encouragement...” In addition to these special programmes we have 35 Eucharistic Ministers, who are sent forth from the family Mass each Sunday to our sick and housebound and help them to feel an integral part of the Parish Family.

Fr JONATHAN COTTON sends the following report from Brownedge:

Developments noticeable externally this year concern building and decoration work done on the premises. Almost no area of our huge plant has remained untouched, and this has simply meant that our buildings are now beginning to be up to the standards which are required.

In 1990 there have been important changes and developments to the community life of the monks and the parish: Fr Peter James left us for new pastures at York; Fr Damian Webb left us for heaven; and for a while we were struggling. But in the Autumn we welcomed Fr David (Herbert) O’Brien and Fr Alban
Boyan contributes with wise judgement, hard work in the house, and help in the visiting and to improve our baptism course, among many other things. Fr Bernard David is using his many years of experience as a Parish Priest to do systematic hospice and among many parishioners despite the fact that he is well beyond retiring age! We are working with our parishioners to develop the family life of the parish, united with the diocese and with our monastic family. Our parish mission in June 1990 left us with many questions and points for growth.

Fr Piers Grant-Ferris has celebrated four Mountain Masses for World Peace: in Switzerland on the Pollux and Feechopf; in the Lake District on Scafell Pike; in Wales on the Moel Siabod. He also raised £2,000 for the repair of the church roof in Leyland by swimming ten miles in Ullswater. He took ten pupils from the Catholic High School in the parish on the Bishop's Sponsored Walk through Grizedale Forest to raise money for the poor parishes in the Lake District. He has been encouraging parishioners to join The Little Church of the Home Movement through the celebration of House Masses to set up Domestic Churches in the home. This involves blessing the house, placing it under the patronage of a Patron Saint, dedicating the family to the Holy Family, and consecrating the whole household to the Immaculate Heart of Mary. Those homes that have joined the movement are supported by the National Association of Catholic Families and they try to make family unity, hospitality, and prayer their special concern.

Fr Gordon Beattie was detached to the Gulf on 5 January, to serve with the Royal Air Force in the Arabian Peninsula. He was based in Bahrain, but travelled to wherever RAF personnel were deployed.

From St Benet’s Hall, Oxford, Fr Henry Wansborough writes that he has combined his new administrative duties as Master of St Benet’s with some tutoring in Theology. He has kept his hand in with the young by instructing and celebrating Mass with the Catholic boys at Summer Fields Prep School. Before Christmas he guided another Schola Tour (his last) to Belgium and the United States, where they were centred on the Abbeys of St Louis and Washington. He has also been preparing for publication (working closely with Fr Justin on the oral tradition behind the Gospels).

He also sends us this report concerning the Hall: “The summer and the beginning of the Michaelmas Term were overshadowed by Fr Fabian’s dying. His lymphoma took the upper hand in mid-August, and he then spent two months in the Churchill Hospital and the Sobell Hospice for the Dying in Headington, devotedly tended by the nursing staff and daily brought Communion by Fr Dunstan. He was irked by the indignity of illness, but retained his humour while he waited eagerly for death.”

He took over as Master in September, and found myself presiding over a house of 16 monks, from Ampleforth (5), Ealing (3), Worth (3), Belmont, Buckfast, Douai, Farnborough, St Ottilien (one each), and half-a-dozen laymen (Matthew Walker (C90) from Ampleforth). There is an international flavour about the Hall, as it includes a Dutchman, a German, an American and a Hungarian. At the first Heads of Houses meeting Fr Henry was amused to find himself sitting between two other OAs, Justin Gosling (St Edmund Hall) and Lord Windlesham (Brasenose). Nevertheless, with the wide combination of monasteries represented, it has become a Benedictine rather than merely an Amplefordian centre in Oxford. There was a sherry-party early in the term for all Benedictine alumni, attended by some 40 senior and junior members of the university, and St Bener’s was chosen for the university Requiem for Alex Duncan (Worth and Balliol), tragically killed as he left Kuwait. Five of the Benedictine Abbots visited in the course of the term, most of them to give the regular Monday ‘Colloquium’ to the brethren.

With such a strong body of monks it is inevitable that the majority of students are reading theology (and the Master tutoring in the same faculty), but there are several other faculties represented. Other activities flourish also, members of the Hall taking part in university choirs, Freshmen’s rugby, rambling and judo clubs, and College dramatic societies. Several of the brethren have been involved in pastoral activities, such as religious instruction of the young and hospital visiting. There is even talk that next term may see a St Benet’s boat on the river again!

From St Bede’s Monastery in York, Fr Geoffrey Lynch writes: “What is good for Methodists is good for us Catholics. What the Baptists find important is important for us too. What the Salvation Army does must be applauded by us who don’t! This is local ecumenism. It is based on the conviction that there is only one Church in York because there is only one Christ; that ‘Churches Together in England’, the ecumenical body which came into existence in September 1990 and of which we Catholics are founder-members, means what it says: that the differences which divide us are nothing in comparison with the gifts God has given us.

St Bede’s is an ecumenical house. It has a fully-equipped ecumenical office run by Chris Ellis (Anglican); he also runs an ecumenical theology course on Wednesday evenings. All five members of St Bede’s are at work on the ecumenical scene: Geoffrey is the Catholic observer when the York Anglican Synod meets; Cyril is chairman of the York Council of Churches and does something ecumenical every Sunday evening; Aidan is involved in ecumenical justice & peace affairs; Ian is a well-known speaker in Anglican and Methodist circles; Peter is chaplain in All Saints School.

There are about ninety churches in York and all have their different opinions about witness, teaching, mission, style. The monks of St Bede’s have been seen doing things in thirty-five of them.”

Fr Ralph Wright, O.S.B. (T57), formerly a member of the Ampleforth Community, is now Director of Vocations in St Louis Abbey. In this capacity he writes :- I was seventeen or so when I first thought of the priesthood as a way of life. In a sense it was a categorized way of thinking. There were two categories: What do I see as the great needs of the world? What gifts do I have that could respond to those needs? I somewhat naively simplified it into these two categories. So, instead of going into the family business, I considered something more directly
involved with spreading the Gospel.

Earlier, in my second year at Ampleforth, I changed from Greek and Latin to Math and Science. I changed because my father, a mining engineer, was keen on it. There were four boys and members of the family had been in the company for five generations, since 1790. My older brother, from the age of 13, had said he wanted to be a monk. I was the second son and felt engineering might not be a bad idea; I, at least, wanted to give it a try. I was out of my depth in the chemistry, calculus and co-ordinate geometry classes so fled back to classics.

The course change put me behind my contemporaries. I was partly panic-stricken, trying desperately to catch up. I met and got along famously with a teacher, Philip Smiley. Mr Smiley taught Greek, Latin and Greek history but once a week we had, for pure relief and nothing more, an English class. During these times he exposed us to Eliot, Hopkins, Dylan Thomas, Wilfred Owen (in the Faber Book of Modern Verse), and something quite different happened. I suddenly found myself fascinated by Eliot — what a contrast; a term earlier all poetry had seemed repellent. Shortly after that I remember writing my first poem.

When reflecting, I think that the life we had at Ampleforth with daily Mass required, except for Thursdays when you could sleep in and just get there for Communion, played a part in my decision to become a monk. When I was about 16 I noticed that while home on vacation I had developed the desire for the Mass, that is, I felt the lack when I didn't go and it was surprising to me. I suddenly noticed the desire, that the day wasn't quite complete without Mass.

I was thinking of the diocesan priesthood but after two years in the army (I was one of the last to be drafted), when I was in Malaya (Kota-Tinngi), I wrote to Abbot Herbert applying to join the novitiate in September, 1959, when my service was completed.

The reasons I decided to try my vocation as a monk at Ampleforth were: first, I had noticed that temperamentally I seemed to operate better in some kind of structured or ordered way of living; secondly, a brief experience in teaching third-class education to the members of my platoon had showed me that I enjoyed teaching; thirdly, in going to Ampleforth the decision about whether I'd teach in some classroom or be involved in one of the parishes was in the abbot's hands — that is, in God's hands. I think the close friendship I had with several of the Ampleforth monks, who had been a great inspiration to me during my time at Ampleforth, was a significant factor in my believing that I could be happy as a member of that community.

A month after writing to Abbot Herbert I wrote to him saying I could not envisage myself following a monastic schedule. I was comparing the life I was leading as a second lieutenant in the army with what I envisaged the life of a monk to be and I thought: "I'll never cope with it". Abbot Herbert wrote telling me to expect some doubts and to brush them off. But, if they became serious and persisted, to let him know and he would withdraw my name from the list of postulants he would put before his council. They did not persist.
helped down by the blast — I really don't know). They say you can't pray on these occasions — I did. I made a good, if rapid, act of contrition — I thought I was finished. I knew I had missed the blast by a fraction but I just lay there waiting for something to fall on me — nothing did — although bits of iron and concrete fell all round me.

I should think I was on my feet again within 30 seconds of the explosion. I didn't even feel shaken (quite deaf, of course, for some minutes — thought my ear drums had gone). There was a thick cloud of dust over the whole place — just like a thick fog. I went over to the school — there wasn't a brick standing, just a great heap of concrete and bricks with iron girders sticking up in the air. I think I can write this down as the most grim moment of my life — I thought the three Fathers were under that heap! I can't quite describe that moment — I very nearly panicked. I suppose I just stood there and gaped. There wasn't another living being in sight. It was a horrible feeling — I imagine that is how people will feel when the end of the world comes — I felt the end of my world had come.

After a minute or so three Rescue workers arrived and I helped them to dig out three poor dears who had been caught just in front of the school (or perhaps they were blown out of it). They were in a terrible state — mercifully they all died.

The policeman to whom I had been talking was killed and a man on the opposite side of the street was completely stripped — he was dead of course. A pub door (quite a heavy one) only a few feet from me was completely blown in.

The evacuation of the district around the School in such a short time (at the most I should say fifteen minutes between the falling of the mine and the explosion) was a remarkable performance and undoubtedly hundreds of lives were saved. I fear the local A.R.P. Wardens who organised the evacuation were nearly all killed — they went back to the school to "stand by"!

We have a lot to be thankful for — if the mine had gone off when it landed there would have been nothing left of St Annes.

Hope all goes well at Ampleforth. I am sorry to hear that Fr Paul and Fr Stephen are on the sick list.

All good wishes,

Yours obediently, Edmund FitzSimmons O.S.B.

THE NEW EVANGELIZATION

Fr. JONATHAN COTTON writes:

To return from a conference rather bitter and depressed and at the same time with more realistic hope is unusual. From 3-5 January there were 300 men from religious orders of the five continents at Castelgandolfo, the Conference Centre of the Focolare Movement sharing about The New Evangelization and Religious Life.

Cardinal Newman's fundamental distinction between real and notional understanding throws some light on the matter. Abbot Herbert Byrne in 1973 told me how he felt many clergy were... of the deanery of Leyland he had found few young married couples regularly at mass, and although the Churches seemed full...
learn to link our personal lives to this existing reality, which is at the same time the aim of Jesus’s life, unity of humanity.

Thirdly, Pluralism. Despite the interdependence and unity, there is evermore evident ideological, ethical and religious pluralism spreading. Much could be said, but it is a situation ripe for evangelization because the Christian message proclaims that to be a person means having the possibility of choice. Jesus himself accepted all, condemned nobody, and simply led the world into the realm of the spiritual which can give confusing pluralism its real meaning. How the single good news is incarnated can vary. In our local expression of Church we should learn how to accept willingly the different expressions of the one faith, how to live together in mutual love despite differences.

Fourthly the topic of Poverty and Injustice. This exists in different ways everywhere in the world. The good news must become liberation for the poor and oppressed, and there must be an option by the whole Christian community for them. So “preaching at” to spread the good news is of the wrong order. Pope Paul VI wrote “that the first means of evangelization is an authentically Christian life...Modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses”. (Evangelii Nuntiandi 41) Our way in the Church must be based on Jesus Christ and the law of the gospel. The witness needs to be many faceted and therefore varied according to the different kinds of poverty, supported by the imagination of Christ who made himself one with all.

Fifthly, the problems of Science, and new ethical problems. Evangelization cannot ignore the progress made in science and there must be an integration between the gospel and modern science. To evangelize scientists and the world of science is as important as the need to evangelize the poor. He makes the point that the truth which is Jesus Christ is to be found outside the unevangelized institutional Church, and cannot be ignored. It will be ordinary Christians in local situations who will evangelize the scientists. All of us are affected by the problems that are raised by the new ethical problems which are the fruit of progress in scientific knowledge and we need to have the guide lines which help us to make the right moral decisions.

These few ideas give a partial view of what the conference was about. Sadness arose because of the painful realisation that we are often badly prepared in the Church for the present challenge, and often do not see the problem. The exhilaration came because it was thrilling to learn what a lead the Holy Father had given and how his mind is far ahead of most others in the Church. Also being united with those 300 from all five continents, all of whom loved the Church and our Lord was a practical fulfilment of what Pope Paul VI said in Evangelii Nuntiandi (20) about the evangelization of cultures. “Always take the person as one’s starting point and always come back to the relationships of people among themselves and with God.” We were beginning ourselves to form a new world culture, a small seed, which will eventually grow as we remain one with God and each other.

This paper does not explain what is meant by the new evangelization, nor the conditions for it to flourish, nor the role of the Religious Orders. At the conference much more was said on those topics, and it is hoped that all the papers will be published, including the practical experiences from different parts of the world about the way a communion of life can bring about a new evangelization.

In recent years I have heard some strange versions of the story of the restoration in 1952 of the “Great Chamber” at Gilling Castle. As Estate Manager at that time I had the happy task of organising and supervising the operation. Although I shall be recalling events which took place almost forty years ago I believe my version will probably be more accurate than any of the others.

When the Ampleforth community bought Gilling Castle in 1929 to serve as the Preparatory School for the College, the movable items in the Great Chamber were sold separately from the Castle and surrounding estate. These items were of great interest and historical importance. They comprised paneling of fine grain oak four tiers deep, the panels having an outer frame of egg and tongue moulding. Each panel is divided inside by broad mouldings into five portions, the central one lozenge shaped and inlaid with varying strap work, the four corner portions each inlaid with a flower, a caryatid, honeysuckle or single marigold. Above the paneling is a band of panels of fine strap work divided by applied pilaster, with a string of dentils under the top moulding.

Above the paneling there is a unique decoration, a wooden frieze on which are painted trees under which there are ornamental labels inscribed with the names of the Yorkshire wapentakes. Each tree is hung with the shields, in heraldic colours, of the gentlemen residing in that district in the sixteenth century. The frieze is completed by a representation of a music party of three men and three ladies playing stringed instruments.

Three stained glass windows bear the name of the artist and the date 1585. An oriel window bears the shields of the Fairfax family, a second window those of the Constable family, and a third those of the Stapleton family. Above the open fire place there is a carved overmantel bearing the arms of Queen Elizabeth and of Sir William Fairfax.

Summing up these features of the Chamber, Sotheby’s sale catalogue claims that “they give the heraldic history of three great families, and without exaggeration it (the Great Chamber) may be said to be one of the finest, if not the finest, specimen of a room of the Elizabethan period now extant in Great Britain.”

It is scarcely surprising that the sale of the Gilling Castle Chamber came to the notice of William Randolph Hearst, the American newspaper millionaire. From about 1919 he had been developing his estate in San Simeon, California, to provide an appropriate setting for his ever-growing collections of antique furniture and objects d’art. Among these were big stately rooms, the walls and ceilings of which were once part of European palaces. His favourites were those dating from mediaeval or Renaissance times. For forty years, whenever important items appeared on the market, either in the United States or abroad, he or an agent was sure to be on hand prepared to bid on the choicest items regardless of their cost. I do not know the actual figures, but I believe that Mr Hearst did in fact pay...
much more for the Great Chamber than the community paid for the Castle and surrounding estate. The room was dismantled, the various items were catalogued and carefully crated for despatch to San Simeon, California, U.S.A.

However, the sadness caused to the Ampleforth community and their friends by the removal of these treasures was only temporary. Although Hearst Castle contains over a hundred historic rooms it was never finished as a result of Mr Hearst's death in 1951. The entire estate was constantly being altered as new treasures arrived from around the world, many of them only to be stored in warehouses for future use. The crates containing the Gilling room were in fact stored at a repository in London with a number of other similar rooms from houses in England.

There they remained for ten years until the war broke out and the bombing of London began. There was a considerable danger that these precious historic treasures might be destroyed, and they were hurriedly dispersed to safer sites outside London. Not surprisingly in the haste of this operation not all the crates belonging to one room arrived on any one site. Nothing further happened for several years after the war. The situation changed with the death of Mr Hearst in 1951. The executors had to decide what to do with the rooms which were still in storage, and they decided against any further development of Hearst Castle.

The executors enquired if the Ampleforth community would like to repurchase the panelling and restore the Great Chamber to its original condition. Clearly we could not afford to pay the sort of price paid for it in 1929, and some sort of agreement was made for a lower one. Father James Forbes approached various Foundations and organised some fund-raising which, added to the sum available from our own resources, satisfied the executors. A condition of the gifts from the Foundations was that the Great Chamber when restored would be made available to the public for viewing on a regular basis. We readily agreed to this.

All was now set for the restoration and the Procurator's department went into action. As the Great Chamber was now in use as the boys' refectory the work would clearly have to be done during the Summer vacation. There was also another task to be performed. When the original panelling had been removed in 1929, Robert Thompson of Kilburn had been commissioned to replace it. This he had done with his own English oak panelling of a more simple but dignified design, and the windows had been glazed with plain glass. The first need was to remove the Thompson panelling and the window glass. Then would come the re-installation of the original features of the room. This was clearly a specialised operation which would have to be entrusted to someone with the necessary skills and expertise especially as it was now discovered that the carefully drawn plan of the room made in 1929 could not be found! Fortunately we would at least have the benefit of old photographs of the Chamber taken before the old panelling was removed.

It was quickly decided that Robert Thompson was the ideal person to execute the work, but this involved the embarrassment of asking him to remove his own panelling which had been a feature of the room during the intervening years. In some trepidation I went over to Kilburn to see him. It immediately became clear
that my fears were unnecessary. Robert was delighted to be invited to re-instal the original panelling. "That" panelling belonged in that room. It should never have been removed. He would be delighted to remove his own panelling, and it was a privilege and an honour to be asked to restore the room to its original state. On this happy note the operation was set in motion.

The Hearst executors were asked to deliver the Gilling crates to the Castle on the last day of the Summer term. Several large pantechnicons arrived in the Gilling forecourt on that day and unloading began. We then found that the crates containing the stones of the fire place were too heavy for us to handle! This problem was quickly solved for us by Fr Peter Utley. He approached the commanding officer of one of the local R.A.F. stations and asked him to lend us the necessary lifting gear. Then a further, more serious, problem arose. Having unpacked the stones we found that some were missing and the building of the fire place could not be started. Since this must be built before the installation of the surrounding panels this was a serious set-back. We were also concerned that some of the panelling was also missing. Our planned eight-week operation was now in jeopardy.

A telephone call was made to the executors and the situation explained to them. They were very helpful. They explained the difficulty there had been in collecting all the Gilling crates from the different sites which had been used for storage when the bombing had started. They suggested that I should go down to London immediately and they arranged hotel accommodation for the night. Next morning a chauffeur driven limousine arrived and I was taken on a tour of all the repositories where the various rooms had been stored. My instructions were to seek out any items which could possibly belong with Gilling and they would be sent North immediately by express delivery. I spent a busy day rummaging among numerous items from many historic rooms and I was able to identify those from Gilling without too much difficulty as they were quite distinctive. These items arrived back at Gilling soon after I did, and in the end we only lacked one ten inch length of one beading from the panelling. All the stones for the fire place were found, and the restoration of the Great Chamber could now go ahead.

During all this excitement Robert Thompson and his men had been removing his panelling, sorting through the pieces of the original panelling and placing them round the room adjacent to the places to which they belonged. The work now proceeded smoothly. The masons built the Elizabethan fire place, the plumbers replaced the heraldic stained glass in the window frames, and Robert Thompson and his men installed the oak panelling. There remained only the problem of the missing ten inches of oak beading, and who better than Robert to deal with it. He replicated the original piece and fixed it in position so expertly that even I, who know roughly where it is situated, am unable to identify it any longer. I like to think of it as Robert's personal mark on the panelling of the Great Chamber just as the carved mouse is his personal authentication of his oak furniture. Or as is the signature of the stained glass windows of the artist Baernard Dinickhoff who designed and executed them. There were no further problems and the Great Chamber was restored to its original splendour in time for the return of the boys.
Thompson. It illustrates the affectionate relationship which he had with his dedication and expertise. There is no doubt that he appreciated being given the most satisfying experiences of his life.

The restoration of the Great Chamber happened to be the last major project of my term as Estate Manager before I departed to become assistant priest at St Alban's Parish in Warrington. During the previous twelve years I had also been priest-in-charge of the local parish of St Chad at Kirkbymoorside. On my departure the parishioners wished to make me a parting gift and asked me to suggest something suitable. I could think of nothing better than some article in English oak made by Robert Thompson, a pair of book ends or napkin rings perhaps. They agreed and I set off for Kilburn. Having heard my suggestion Robert's reply was “But that's now but nought!” “You are going to have a coffee table”. I protested that this was much too expensive and my little country parish could not afford such a gift. His reply was that the gift would be a joint one from the parishioners on the one hand, and from him as a memento of our collaboration in the restoration of the Great Chamber on the other. The parishioners could contribute what they could afford, but a coffee table it was going to be!

Knowing the futility of trying to change the mind of this Yorkshireman I tried a different tack. “I would be happy to accept the coffee table as a memento of our collaboration.” Perhaps he would carve the mouse on it with his own hands. He objected that he was now very old and he had not held a chisel in his hands for over seven years. Nowadays he spent his time designing and overseeing the work of his men. Further discussion only produced the concession “I’ll think about it”. With that I was well content as I was confident that he would come up with something to please me.

Some weeks later Robert phoned to say the table was ready and he would like me to go over and collect it. His coffee tables are octagonal, about 22 inches across and 18 inches tall. My parishioners had asked for an inscription to be carved round the edge, Father Thomas Loughlin O.S.B. St Chad’s, Kirkbymoorside 1940–1952. Robert watched me turn the table round, and to my delight carved on the two opposite edges, in a less steady hand than the rest of the inscription, was Gilling Castle R.T. 1952.

There was of course the usual mouse authenticating the table as being from Thompson's shop in Kilburn. But to the best of my belief this must be the only piece of Yorkshire heritage at Gilling Castle.
and physical stamina. Such issues as the union of the Methodists with the Church of England, the controversy surrounding John Robinson's book *Honest to God* (which he did not handle well at all) and the early stages of the debate about the ordination of women. In the secular sphere there was his involvement in the debates about homosexuality, abortion, capital punishment and immigration. These and other issues disclose the intolerable burden laid upon the head of the Anglican Communion and also reveal the weakness in his theological thinking, though in all this Chadwick points out that Ramsey proved himself to be a person of mental and physical stamina.

What of Ramsey the scholar and theologian? Chadwick once again accepts the view that he was a considerable scholar, but he provides little evidence to uphold this opinion. What major theological contribution did Ramsey make and how would the theological scene have been different without him? Even Ramsey is on record as saying that on re-reading his most notable book *The Gospel and the Catholic Church* he burst out laughing at times. Chadwick comments that on the whole, Ramsey, “did not give the impression of a mind of exceptional ability — there was not enough knife in the mind — but gave the impression of being an exceptional person”. His greatest contribution to the world of theology, according to Professor Chadwick, was in the area of spirituality and it is here that he was exceptional. On fire with love for God, caught up in the vision of his Glory, he grew and grew because he prayed and prayed and sought to pass on that love of prayer, that sense of glory to others.

Inevitably this man of prayer and of vision looked towards union with the Catholic Church of the West and the Orthodox East and glimpsed within them the fullness of faith and practice which the Anglican Church needed. For a long time, however, his preference lay with the Orthodox Church: their theology and spirituality appealed to him. He abominated the then Catholic practise of rebaptising converts and of insisting that children of a mixed marriage be brought up in the Church. Later his exposure to Catholic theology and his visits to Rome increased his understanding and sympathy, particularly when he visited the Vatican in 1966 — a moment of great optimism. On this occasion, the time when Paul VI gave to Ramsey his own episcopal ring which had been presented to him by the Archdiocese of Milan, Ramsey though that reunion was no more than ten years away. Sadly theological stumbling blocks still lay in the way. He was indeed fortunate to have lived through Vatican II and to have made personal breakthroughs with Paul VI and Alexi of Moscow. His enthusiasm helped initiate the theological dialogue between the Church of England and the Catholic Church on the one hand and the Churches of the Reformation on the other; but like many pioneers he withdrew to let others deal with the delays and disappointments.

Either consciously or unconsciously within the portrait of Ramsey the ecumenist, Chadwick reveals the unique Anglican quality of ‘comprehensiveness’. Ramsey was the epitome of Anglican ecumenism: he was a leader who could desire passionately union with the Orthodox and Catholic West, while at the same time being desperately disappointed that the Church of England failed to agree to unite with the Methodists. Chadwick in relating these ecumenical encounters unwittingly pin-points the danger of people using the same words but meaning different things.

On the memorial stone to Michael Ramsey in Canterbury Cathedral can be found the words of St Irenaeus:

- ‘The Glory of God is the living man; And the life of man is the Vision of God’.

Without a doubt Owen Chadwick’s biography reveals a man consumed with the vision of God, one who sought even through his weaknesses of body and character to share that vision and through his deep prayerfulness to be bathed in that Glory. To the man thus praised this *Life* is a worthy monument and sure of a place in any library both public and private of those who are serious about the story of English Christianity and their search for God.

Robert Igo O.S.B.

OUTSTANDING CHRISTIAN THINKERS

published by Geoffrey Chapman

1. THE APOSTOLIC FATHERS Simon Tugwell OP

This title is another volume in the ‘Outstanding Christian Thinkers Series’ edited by Brian Davies OP. In his Editorial foreword Fr Davies tells us that the aim of this series is ‘to provide clear, authoritative and critical accounts of outstanding Christian thinkers from the New Testament times to the present’. To what extent, then, has Fr Tugwell fulfilled these aims in the present volume?

Fr Tugwell is known to many of the younger members of the Abbey because he was until recently the Regent of Studies for the English Dominican Province and so supervised our studies with the Dominicans in Oxford. He is well known for his lucidity in a number of volumes including *Reflections on the Beatitudes* and *Days of Imperfection*.

Who were the Apostolic Fathers? As Fr Tugwell makes clear in his Introduction, they certainly would not recognise themselves as outstanding Christian thinkers — nor would they think of themselves as ‘Apostolic Fathers’. This term was coined in the late seventeenth century to describe a rather nondescript collection of men who seem to have lived between AD 50 and 150. We do not know for certain how many of them lived in the time of the apostles; we frequently do not know the circumstances which gave rise to their writings or know them only in part; in some cases we know their names, but in one case the name of the writer has been deliberately concealed and in another there is no name attached to the manuscript. The writings that we now know under the names of Barnabas, the Shepherd of Hermas, Clement of Rome, Ignatius of Antioch, Polycarp of Smyrna and the anonymous text called the Didache provide us, therefore, with a number of incomplete pictures of the Church in the period immediately following the apostles.

Why should these writings from such a far off period, and this critical analysis of them, be of any interest to us living as we do in the last days of the twentieth
century? The answer, as Fr Tugwell so eloquently shows, is that the problems have not changed. Today we are confronted by the same tensions which threatened the Church at the time of the writer of the Didache, Ignatius and of Clement.

At that time the Church was struggling to achieve the correct balance between its charismatic and institutional aspects, for the charismatic seems to have been in the ascendant and one result of this seems to have been a tendency to factions. This is certainly what caused Clement of Rome to write to the Church at Corinth and, as Fr Tugwell persuasively argues, it seems likely to be behind Ignatius of Antioch’s insistence on the central, unifying role of the Bishop. The Church in Corinth was in disorder because its lawfully appointed Presbyters had been expelled from the Church. As far as Clement was concerned it did not matter whether those behind the disorder were better educated or more Spirit-filled, as men judge, than the Presbyters: the Presbyters had been appointed in due order and it was not for any faction in the Church to remove them. And again we find a similar notion in the writings of Ignatius: the Bishop was the source of all orders and worship within his Church. Anyone who presumed to celebrate the Eucharist without his consent did not build up the Church but rather sowed the seeds which would lead to discord and disunity.

The same problem applied to the discipline of Penance as may be seen in the writings of the Shepherd of Hermas: Were Christians to follow the extremist teaching promulgated by those who stood outside the institutional structure, namely that there was no forgiveness for post-baptismal sin? Or were they to follow the more moderate line taught by the institutional Church?

And if we turn to the person of Christ we find that the problems of the Church at the time of the Apostolic Fathers have a strangely familiar ring. ‘Who is the competent authority to pronounce on the nature of the Incarnate Word? How does the nature of Christ influence the Church’s understanding of itself and how does it influence the life of the individual Christian? Are we to follow the teaching of the charismatic prophet or are we to listen to the words of the institutional Church?

The problem which faced the Church in the time of the Apostolic Fathers is the problem which faces the Church today. How do we achieve the necessary balance and tension between the charismatic and institutional Church? Too often the unspoken notion seems to be that whilst the charismatic is living and Spirit-filled, the institutional is moribund and Spirit-less. One of the important achievements of these Fathers of the Church is that in these incidental writings they have laid a strong foundation for the necessity of the institutional Church.

The hierarchy was a God-given instrument to protect the ordinary Christian from the excesses of enthusiasm. It was, and is, the guardian of true doctrine and thereby allows us to grow in knowledge and love of God.

This slim volume, then, is a well written, well argued, stimulating analysis of the writings of the Apostolic Fathers which supports and feeds the faith and understanding of those who are happy within the Church and provides food for thought for the Catholic who is dissatisfied within the Church.

Cuthbert Madden O.S.B

2. THE VENERABLE BEDE

St Bede was not a missionary, nor did he write anything that pertained immediately to evangelization, and yet he was to have lasting influence upon not only the Church of his day but the whole of European thought. Having as a simple monk in a monastery in the north of that ‘alter orbis’, Britain, which seemed to the men of the Mediterranean the edge of the world and the edge of civilization, in a land with no tradition of learning, whose people had been converted to Christianity only fifty years before, Bede nevertheless became the most learned man of his age and the first, and perhaps still the greatest, of the historians of England. His reputation among his contemporaries was as a commentator on scripture. Indeed Boniface, writing to England with requests for books to help in the conversion of Germany, asked for the works of that ‘keen investigator of the scripture, the monk Bede’. Rightly, therefore, he has been included in this excellent series of ‘Outstanding Christian Thinkers’, for although he brought about no new speculation in theology or philosophy, Bede certainly brought to every sphere of his many-faceted work a lasting contribution.

Little is known of his life except that which he gives himself at the end of the fifth and final book of his Ecclesiastical History. Yet Benedicta Ward, with an engaging style, introduces the reader to the world and writings of this seventh century monk. She takes us through his life and times, his work as a teacher and a scholar of things both secular and religious, and clearly brings out in the conclusion the influence that he has had and still enjoys. Here is a man of prayer, whose whole life was spent within the monastic tradition, a tradition that formed him and gave him from an early age the necessary tools for instruction. From his first days in the monastery as a child of seven until his death, the daily round of liturgical prayer, reading of scriptures and the Fathers, all had a profound influence upon his thought and writing. Benedicta Ward makes Bede live and gives to the reader a thirst to read more and provides an excellent bibliography for him to do so.

As one historian writing about another she has done us a service.

Robert Igo O.S.B

3. ANSELM

Anselm is known chiefly as a theologian and as Archbishop of Canterbury, the second to be consecrated after the Norman conquest. But first and foremost he is a Benedictine monk of the monastery of Bec in Normandy. In her book on Anselm Dr Evans portrays a man who is a highly competent academic but who is also of practical wisdom and this is shown in his philosophy of education as a young monk teaching in the school at Bec. When his abbot complained to him that the boys in the school were incorrigible and perverse Anselm advised him that their development was being stultified by the excessive blows and beatings which the abbot had been administering in an apparently futile attempt to discipline them. Anselm advocated a more humane, indeed a more Benedictine philosophy of education which, while not denying that corporal punishment is at times expedient for a particular child in particular instances, also recognises the need for
kindness, compassionate forbearance and love, and to this philosophy he won over his abbot. He also understood quite early on, as Evans points out, that much more valuable for the boys under their care than high academic standards in the school for the sake of prestige in the world is the Benedictine monastic tradition of an education centred on prayer.

In the first chapter of the book Dr Evans presents a twenty five page sketch, well researched and concise, of Anselm's life as a young boy, as a rebellious teenager, as a monk, as an abbot and as an archbishop, not without the occasional detail of particular interest. Anselm appears to have shown an unusual degree of reluctance amounting almost to stubbornness whenever he was called to some office either in his monastery or in the Church, preferring to devote his time and effort towards philosophy and theology. This is interpreted as a sign of modesty although it is clear from Evans's account that he was far from lacking confidence in his own capabilities. On his deathbed Evans reports his chief regret was that he would not live to settle the Augustinian question of the origin of the soul, believing that no one else would be able to do the work if he did not. Anselm would not be the first saint to put up a vigorous resistance to God's calling. Whatever interpretation is accepted we are left with the impression of a man of exceptional education centred on prayer.

In the third chapter Dr Evans indicates the kind of theology that most interested him. It is therefore not surprising that the aspects of theology which most interested him were those most akin to philosophy. Anselm's theological method was "rooted in the skills of logic and language which he had learned as a young man, and" Evans remarks "it remained so". However despite this predilection for natural theology Anselm placed Sacred Scripture at the centre of his theology and defended the inerrancy of Scripture even when it appeared to contradict reasoning and even when that reasoning appeared to be unassailable.

Anselm is perhaps best known for his invention of the ontological argument for the existence of God, and a priori argument which purports to prove the existence of God from the concept "God" alone in total abstraction from empirical evidence. In the fourth chapter Dr Evans describes how Anselm strove to discover such an argument. "I began to wonder" she quotes "whether a single argument might be found which would need no other to support it". The search became a distraction in his prayer to the extent that he wondered whether it was the Devil, in whose personal existence he had a firm belief, tempting him to such a search. Finally he discovered a formula, aliquid quo minus nihil cogitari potest, which expressed his concept of God and which he believed he could use as the basis of his argument for God's existence. Dr Evans attempts to rescue Anselm's ontological argument from its vitiation by critics since Thomas Aquinas by returning to the world of thought of which the argument was developed. Anselm uses the words "that than which a greater cannot be thought" to signify God and proceeds to argue that the supposition that "that than which a greater cannot be thought" exists in the mind alone leads to a contradiction. Evans tries to rescue the argument from what appears to us now to be the hopelessly inadequate and misleading language of "think" and "exists in the mind" by a return to the consistency of a complete Platonic system of philosophy upon which Anselm's argument was structured. However even then we must remain unconvinced. The argument, however it is understood, depends upon the result that "that than which a greater cannot be thought" when thought to exist in re (in reality) is somehow greater than "that than which a greater cannot be thought" when this exists solely in intellectu (in the mind). The possibility that is overlooked is that "that than which a greater cannot be thought" when thought to exist in re may nevertheless exist solely in intellectu. In this case the second is not greater than the first (in whatever sense Anselm intended) for the two are identical. However, for those who enjoy a good wrangle over the ontological argument, it is reassuring, as well as disconcerting, that there are still people on both sides of the debate.

In the remaining chapters Dr Evans presents us with summaries of the other key areas of Anselm's theology. In chapter 5 she provides in an appealing way a thorough analysis of Anselm's teaching on the Trinity in which he develops his imaginative, ingenious and original arguments of a technical nature for the asymmetrical relationships between the divine persons, and explains his conclusion that logically the Holy Spirit must exist not from the Father alone as is maintained by the Eastern Church but also from the Son. We are presented with a summary in chapter 6 of Anselm's teaching on sin and evil and in chapter 7 of his answer to the question of why God became man. In chapter 8 we are presented
with a treatment of Anselm's examination of the relationship between freedom, foreknowledge, predestination and grace, particularly with regard to the question of how man can be free to choose if everything is within God's divine foreknowledge and predestination. Anselm perceives quite correctly that there is something fundamental about freedom in theology and that it must be a characteristic of all rational beings. But he employs a narrow understanding of what freedom essentially is by equating freedom with freedom of choice. He is then faced with the apparent contradictions that God is free to choose but cannot choose evil, that angels after the fall of the wicked ones were confirmed in their respective immutable states and yet still retained freedom of choice between good and evil, and that men after death when they are either confirmed in heaven or banished to hell still retain their freedom of choice. Anselm attempted unsatisfactorily to resolve this contradiction by maintaining that it was not freedom of choice but rather the uprightness of will which is secure, insecure or irrevocably lost. But freedom as a theological concept is broader than Anselm took it to be. Freedom is fundamentally not about freedom of choice but about distinction of persons in the sense that the Second Person is the freedom of God to the extent that He is a distinct person from the First Person, and the creature is free to the extent that it is a person distinct from God.

G.R. Evans’s book provides a good introduction to Anselm and his theology. It is well researched, easy to read and concise, being little more than 100 pages long. It is unfair to criticize a book for leaving things out when it belongs to a series whose objective is to provide introductions to, rather than comprehensive studies of, outstanding Christian thinkers. However in view of the fact that much of Anselm’s theology is original and therefore represents an important stage in the development of the Church’s teaching, it may have been valuable to have had more about the social and political world of eleventh century Normandy and England in which Anselm was immersed and the role that this played in shaping his theology. The enormous body of nominal Catholicism at a time when mass baptisms were policy in missionary England was not conducive to an understanding of man’s divinization or of world transformation, and this together with the feudal system and Roman jurisprudence go a long way to explaining Anselm’s theology of satisfaction, forgiveness and freedom with its bias towards an individualistic eschatology which have retained such remarkable prominence in Catholic theology.

William Wright O.S.B.

The book reviews above have the significance of being Journal debuts by three members of the monastic community. Br Robert, formerly Church of England, Vicar of Hartlepool, is Infirmarian; Fr Goddard joined the monastery from a medical career as a consultant, is in his first year of full-time teaching in the school, and is Master of Ceremonies in the Abbey; Br William (A82) joined the monastery after obtaining a degree at Bristol University. He is currently studying theology at St Benet’s Hall, Oxford.

It is hoped to have a review of the biography of Archbishop Runcie by Adrian Hastings ready for the Autumn Journal.
Fiona and Edward Troughton (C78) a daughter, Louisa Madell
Venetia and Nick Wright (T68) a daughter, Camilla Rose
Sue and Richard Bishop (D76) a daughter, Sylvia
Anne and Ian Sienkowski (D68) a daughter, Lucy Catherine
Sarah and John Lennon (D78) a son, Lawrence
Fiona and Philip Plummer (T78) a son, James Frederick
Charlotte and Stephen Hay (C75) a son, Matthew John Claud
Candy and Sebastian Arbuthnot Leslie (072) a daughter, Portia
Debbie and Malcolm Hay (C74) a daughter, Georgina Eileen
Fiona and Patrick Lees-Millais (C76) a son, Rory
Peptia and Jonathan Pett (W73) a son, Hugh Andrew James
Sophia and Edward Oppe (H79) a daughter, Olivia
Victoria and Stephen Willis (B72) a daughter, Olivia Grace
Una and Jeremy Addington (B64) a son, John
Vanessa and Harry Railing (H77) a son, Hugo
Gabrielle and Simon Callaghan (A71) a son, Dominic Noble
Joanna and Simon Riddell (W79) a daughter, Camilla Lucy
Mary Clare and Henry Scrope (C60) a son, William John Aldric
Veronique and Christopher Arnold (C78) a son, Henry Charles
Isabel and Brendan Finlow (H75) a daughter, Alice Mary
Emma and Julian Fellowes (B66) a daughter, Peregrine Charles Morant Kitchener
Susan and Andrew Hope (T72) a son, Christopher James
Shirley and Anthony Markus (T67) a son, Charles Louis
Giancarla and Michael Alen-Buckley (E75) a daughter, Portia
Amanda and Charles Ellingworth (E75) a son, Luke
Arabella and James Campbell (B75) a son, Rory Edward
THE AMPLEFORTH JOURNAL

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(Santa Barbara de Usaquen, Bogota, Colombia)

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SIR ANTHONY BAMPFORD (D63) was featured in an article on his company which appeared in 'Intercity' at the end of 1990.

CHRISTOPHER BLOUNT (C64) has been appointed Managing Director Regional Offices of Brown Shipley Stockbroking.

RICHARD BOOTH (W89) represented the Yorkshire; North; and England U21 XVs in 1990.

LEO CAVENDISH (B58) is Chairman of Citigate Communications Limited.

MICHAEL CHAMIER (A59) is Financial Director of the European Parliament. He trained to become a Chartered Accountant in the City and, after qualifying, went to work in Paris. Since then, he has spent virtually all his professional career in Europe — in Paris, Brussels and his current post in Luxembourg.

CHRISTOPHER COLLINS (H67) is a pathologist at Bristol Royal Infirmary and has recently delivered a paper at a pathology conference in Paris.

GILES COLLINS (H72) has been appointed Secretary of the Oxford University RFU for the year 1991-2.

FLT LT BRENDAN FINLOW (H75), presently stationed at RAF Gatow, Berlin, was posted to RAF Leuchars, Fife at the end of February 1991, with the rank of Squadron Leader.

FRA THOMAS HOOKHAM (B34) has retired from St Anthony's Church, Radlett to Edmundon, where he is living with three other priests and doing some 'supply' work.

PHILIP HOWARD (C78) has set up a commercial property investment company, Westminister & City Europe Ltd.

AUL HOWELL (H71) has been appointed as a partner in Leeds solicitors Booth & Co. He had previously obtained a law degree from Liverpool University and spent 3 years with a Liverpool law firm, including 10 as a partner.

FRAJ COL SIR JOHN JOHNSTON (D41) has had his book ‘The Lord Chamberlain's Blue Pencil’ published by Hodder and Stoughton. This is an account of the duties of the Lord Chamberlain's Office in licensing plays and theatres over almost five centuries. A former Comptroller of that office, he has based his study on archives which were not previously available.

PETER KNAPTON (J63) has become Head of UK equity investment at MIM. He was formerly with Guinness Mahon.

PETER C. MAXWELL (B61) was one of the four finalists in the selection of a Conservative prospective parliamentary candidate for Cheltenham, from whom John Taylor was eventually chosen.

DOMINIC MOORHEAD (A81) has been seconded by his employer, ICI Agrochemicals, to Stauffer Chemical BV in Geneva for two years.

MR JUSTICE NOLAN (C46) has been appointed a Lord Justice of Appeal and a member of the Privy Council.

PHILIP OGILVIE (C66) worked for Barclays Bank in the UK and Spain for eight
years before becoming Financial Director for a Spanish property company owned by Juan Miguel Villar Mir, who was Minister of Finance in Spain in the mid 70's. He was originally with Binder Hamlyn in London and Spain, prior to joining Barclays. A former President of the British Chamber of Commerce in Spain, he is currently Hon Sec General of the Council of British Chambers of Commerce in Continental Europe.

COLONEL ANDREW PARKER-BOWLES (E58) has been promoted to Brigadier and has been appointed Director, Royal Veterinary Corps.

JAMES PEEL (087) has been awarded an Exhibition at University for "excellent work" last year. He is now in his third year and reading Chemistry at University College, Oxford.

DAMIAN PRENDERGAST (W86) graduated in 1989 and spent the summer coaching American football to underprivileged children in Belgium. He then worked in The City for three months, selling Eurobonds, before returning to Bristol. Following a chance meeting with a rock band called The Blue Aeroplanes, he accepted a job as their tour director.

BILL REICHWALD (T70) has completed his twelfth rugby season as club captain for Sheffield. His record number of first class matches was celebrated by a special match when he led his team, in his 352nd game as captain, against an invitation XV including five former England internationals. Peter Wheeler, Dusty Hare, Bryan Barley, Alan Old and Nick Preston. He shows no sign of retiring after a career of 600 games for the three senior clubs whose colours he has worn: Headingly, Leicester and Sheffield. He was awarded a Barbarian 'cap' in their annual match v. Leicester, March 1991.

JULIAN ROBERTS (T76) was awarded a D.Phil from Oxford University in summer 1990, in mediaeval history.

PETER SAVILL (85) resides in the Cayman Islands, from where he runs a publishing business and supervises his string of 40 English-trained racehorses. Last year he achieved his personal ambition of 50 winners, which confirmed him as the season's most successful non-Arab owner.

ERIC THOMAS (A70) has been appointed to the Chair of Human Reproduction and Obstetrics at Southampton University.

PETER WARD (W75) has started his own public relations consultancy business.

NEWS FROM ST BEDE'S 1927-90

All that follows is taken from a 26 page House newsletter prepared by Fr. Felix and sent to all old boys of St. Bede's in August 1990.

GERARD YOUNG (27): Between 1986-90 he co-ordinated from concept to completion the building in his sister's garden of a new parish church, presbytery and parish hall, all under one roof.

M.H. BLAIR-McGUFFIE (31) graduated in Chemical Engineering from McGill University, Montreal in 1935 and is now retired.

DENIS MCDONNELL (32) read Mathematics and Law at Cambridge and was called to the Bar by the Middle Temple in 1936. A County Court Judge in 1967, he became a Circuit Judge in 1971 and was for five years Senior Judge of the Westminster County Court as well as the Hon Secretary of the Council of H.M. Circuit Judges — a position currently held by Judge MARK DYER (B47).

THOMAS HOOKHAM (34) celebrated his Golden Jubilee in the Priesthood on 20 May 1990 in the presence of Cardinal Basil Hume. Doctor NOEL MURPHY (33) came from Corner Brook, Newfoundland, Canada to take part in the celebration.

RODNEY TRACY FORSTER (36) graduated from Liverpool University in 1942 and worked as an ENT Visiting Consultant until his retirement in 1983. He continues in Private Consultant Practice as Emeritus Consultant in ENT Surgery to the Mersey Region.

BRIAN DURKIN (40) has now retired. His son SIMON (A70) is with Shell International in Brunei, and son CHRISTOPHER (A72) works as an NSPCC Officer in Peterborough.

DEREK ROCHFORD (42) entered St John's Seminary, Wonersh in 1946 and was ordained priest at Hove in 1952. He was Curate at Haywards Heath 1952-56, at Coulsdon 1956-60, at East Greenwich 1960-61, and Purley 1961-62; Curate and Choirmaster at St George's Cathedral Southwark 1962-69 and has been at St John Fisher School Purley since 1969.

GERALD DANAHER (43) retired from General Practice in Leicester in 1986 and has now retired from his post as Clinical Assistant in Medicine for the Elderly at Coalville Community Hospital.

PETER WARD (W75) has started his own public relations consultancy business.

M.H. BLAIR-McGUFFIE (31) graduated in Chemical Engineering from McGill University, Montreal in 1935 and is now retired.
FRANS VAN DEN BERG (47) is a clinical assistant at Guys Hospital in addition to having his own dental practice.

JOHN FINN (49) is a County Court Registrar whose remit covers the Romford and Ilford County Courts.

HUGH JACKSON (49), after 33 years with Consolidated Gold Fields PLC, the last 14 as Pensions Manager, is now in retirement. He is Hon Secretary of the local Cheshire Home and is a Special Minister.

MICHAEL FREEMAN (50) is a Consultant Garden Physician.

PHILIP JAMES (51) has been a Consultant Anaesthetist on the Isle of Wight for 24 years.

MICHAEL PITE (51) won a Gold Medal in the Classic and Post Classic Shoot at Bisley and also won the BBC2 Pro-Am Bridge Competition in 1989.

MICHAEL KELLY (52) is in The Gambia as English Language Teaching Adviser for the Ministry of Education. He has previously been in Senegal, Kenya, Zimbabwe, Nigeria, Sierra Leone, Liberia, Cameroon and Ghana.

STEPHEN BINGHAM (53) is National Director of World Family-Plan International, a UK Charity working for children and their families in the Third World.

JOHN KIRBY (54) has returned to the British Embassy in Tokyo as Minister (Financial). He was last there as Financial Attaché in 1974-6. In between times he has headed the Bank of England's Divisions covering the Industrialised Countries and the Developing World.

PETER WATKINS (54) has been elected chairman of the Medical and Scientific Section of the British Diabetic Association. He is a physician at King's College Hospital as well as post-graduate tutor and senior lecturer.

NEVILLE SYMINGTON (55) is Chairman of the Sydney Branch of the Australian Psycho-Analytical Society, and a member of the British Psycho-Analytical Society.

LOUIS VAN DEN BERG (55) runs his own advertising agency, VDB Associates, and is associated with PHILIP VINCENT (055). He was enrolled as a Knight of the Holy Sepulchre on 2 June 1990.

RICHARD TWOMEY (56) is Safety & Environmental Manager with ARCO (Atlantic Richfield of US), with responsibilities for Netherlands and German exploration.

NORMAN MACLEOD (57) lives in San Francisco, where he is an attorney and solicitor in association with other solicitors in London.

COLIN SUTHERLAND (57) is the Managing Director of a Financial Boutique in Knightsbridge specialising in bonds and promissory notes.

DAVID CORBOULD (58) is a Social Worker for the mentally ill.

PETER O'BRIEN (58) writes from Portugal where he is a Partner in Price Waterhouse in addition to being a farmer.

BART O'BRIEN (58) represents the interests of several specialised marketing communications companies, within the UK based WPP Group.

NORMAN MACLEOD (57) is a Solicitor in association with other solicitors in London.

CHRISTOPHER BACCHUS (58) is an Executive Director at Hambros Bank Limited.

PAUL CLAYDEN (60) is Deputy Secretary and Solicitor, National Association of Local Authorities (the representative body for parish, town and community councils in England and Wales).

ROBERT BADENOCH (63) runs his own advertising agency, VDB Associates, and is currently looking at hotel schemes in Moscow and Leningrad.

SMON FRASER (63) is in the timber trade.

MIKE CRETHERSON (63) runs a firm of Construction Consultants and is a Scottish Labour Member of Parliament.

ANTONY DUFORT (65) is an art therapist and sculptor who has had some one-man shows in London. A new hardback edition of his book 'Ballet Steps' has recently been published.

JAMES BADENOCH (59) lives in Mexico, where he is an independent investor and also the Managing Director of a meat packing plant. He is Deputy Chairman of ABC Hospital Mexico City.

CHRISTOPHER BALFOUR (59) is an Executive Director at Hambros Bank Limited.

PAUL CLAYDEN (60) is Deputy Secretary and Solicitor, National Association of Local Authorities (the representative body for parish, town and community councils in England and Wales).

ROBERT BADENOCH (63) runs a firm of Construction Consultants and is a Social Worker for the mentally ill.

NORMAN MACLEOD (57) is a Solicitor in association with other solicitors in London.
ADRIAN Van Neems (69) worked for Dynatron Radio and Rediffusion Television prior to joining the family business in 1967.

JAMES LE FANU (67) was in General Practice in Tooting and also Medical Correspondent of the Sunday Telegraph until his appointment to the Sunday Independent. He is the author of “Eat your heart out, the fallacy of the healthy diet”.

MARK LE FANU (67) is a film historian and has written a book on Russian film director Andrei Taskovsky. At present he is gathering materials for a study of the Japanese director Kenji Mizoguchi (1898-1956). He also writes freelance articles for newspapers and magazines such as The Observer, The Guardian, TLS, Times Higher Education Supplement, Encounter.

PHILIP Conrath (68) is a barrister practising in General Common Law Chambers at Grays Inn.

MARK Everall (68) is a barrister practising in London and on the Western Circuit.

ROBERT BERNASCONI (69) is Moss Professor of Philosophy at Memphis State University. His main research is in continental philosophy and the history of social thought.

PATRICK KELLY (69) is a reporter with Knight-Ridder Financial News, the business newswire division of America’s second largest newspaper chain.

STEPHEN Marriner (69) suffers from Huntingdon’s Disease and is unable to work because of difficulty in using his hands.

CHARLES O’FERRALL (69) is an accountant in Stevenage. He competes at Bisley for the Ampleforth Veterans Rifle Team.

MARK Rowland (70) is a Writer to the Signet in the centre of Edinburgh and plays golf for Ampleforth at the Halford Hewitt.

THOMAS John (70) is a film historian and has written a book on Russian film director Andrei Taskovsky. At present he is gathering materials for a study of the Japanese director Kenji Mizoguchi (1898-1956). He also writes freelance articles for newspapers and magazines such as The Observer, The Guardian, TLS, Times Higher Education Supplement, Encounter.

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CHARLES O’FERRALL (69) is an accountant with FennoScandia Bank in London.

MARTIN SHAW (69) is Contracts Manager for British Aerospace Space Systems Ltd in Stevenage. He competes at Bisley for the Ampleforth Veterans Rifle Team.

MARK ROWLAND (70) is a Barrister in private practice in London. He was previously Welfare Rights Adviser with the Child Poverty Action Group.

SIMON WAKEFIELD (70) has worked for Kleinwort Benson since 1973, in New York and London.

SIMON CASSIDY (71) completed his research period at the National Poisons Unit, Guy’s Hospital, London in 1987 and was awarded a PhD the following year. He is the company toxicologist and leader of the Product Safety and Regulatory Compliance group for Dow Corning Europe.

ANDREW LEONARD (71) is running a stage lighting company called Lighting Dimensions (WL) Ltd.

TIMOTHY Myles (71) is Writer to the Signet in the centre of Edinburgh and plays golf for Ampleforth at the Halford Hewitt.

JOHN NEWSAM (71) left Oxford University in 1980 with a PhD and an MA, before taking up a Visiting Research Fellowship at Tohoku University, Sendai, Japan. He is now Senior Staff Chemist with Exxon Research and Engr Co in Annandale, New Jersey. In 1986 he won the Sidhu Award and in 1989 he was awarded the Corday-Morgan Prize and Medal for 1987.

PATRICK PURVES (71) is a solicitor practising in Louth.
PHILIP WRIGHT (81) works for the Faith Mission in London.

PETER KINN (80) has completed a PhD at Cambridge and is now doing further research at the University of Kent.

MICHAEL HEYES (83) is a Research Fellow at Manchester University, having obtained an Honours Degree in Electrical Engineering, an MSc and a PhD.

ARTHUR HINDMARSH (83) runs an office equipment business in Cheltenham.

NICHOLAS HYSLOP (83) is Captain of 3 Royal Green Jackets, based in Gibraltar.

MATTHEW JENSEN (83) is with Allen and Overy, Solicitors, in Paris, having studied Law in London and Paris before taking his Finals. He is a member of the Forty Martyrs, the English branch of the Manquehe movement in Santiago, Chile, where he spent six months in 1989.

DANIEL JEFFRESON (83) has a ‘year out’ in Hong Kong with the Hong Kong Futures Exchange before going to Clare College Cambridge to read Mathematics.
He then joined Coopers & Lybrand, Deloitte under a three year contract, training in accountancy.

ANDREW LAZENBY (83) is responsible for all retail outlets with Shell UK Oil.

NIALL MCBAIN (83) worked for ANTHONY SIMONDS-GOODING (B53) at BSB and visited Ampleforth with S-G when he came to give a Headmaster's Lecture on satellite broadcasting in November 1989.

ANDREW ORD (83) is an analyst doing engineering research with the stockbrokers Cazenove.

SIMON BAKER (84) has joined the firm who sponsored his degree in Engineering in Leicester.

CHRISTIAN ROLTON (84) runs his own music business from Brighton.

CHARLES DALE (84) is studying medicine at Cochin-Port Royal Hospital in Paris.

ROBERT FAWCETT (86) worked for his late father's company, Persimmon Homes, before leaving to start his own building company.

EDWARD HART (84) is Personnel Manager at the Lancaster Post House Hotel, having joined Trusthouse Forte on a Management Training Scheme.

ANDREW JANSSEN (84) is working in London as a photographer and in video productions.

SIMON JANSSEN (84) was a stockbroker for Bell Laurie in Edinburgh for three years and is now working in Brunel.

CHRISTIAN JAROLJMEK (84) gained a degree at Exeter.

MARK LILLEY (84) was killed in an aeroplane crash over Bayeux on 14 April 1990. This was a major tragedy on Good Friday. Both his parents and his girlfriend were also killed in the accident. Mark had previously completed his diploma in rural estate management at the Royal Agricultural College and was working towards associate membership of the Royal Institute of Chartered Surveyors and the Central Association of Agricultural Valuers. He was assistant land agent for Lincolnshire County Council, managing 25,000 acres with 660 tenants.

DOMINIC PEMBERTON (84) has been out to Hong Kong to see for himself how their broking systems operate, with a view to working there.

ALEX BALLINGER (85) got a 2.2 at Reading.

TOM BINGHAM (85) was at Edinburgh University.

JOHN BROOKS (85) was a restauranteur in Shepherd’s Market.

RICHARD BROOKS (85) has been an Estate Agent for the last four years.

PAUL COX (85) was at London Polytechnic.

JEREMY HART (84) is History Master and Assistant Housemaster at Box Hill School in Surrey.

JONATHAN KENNEDY (85) got a 2.1 at Edinburgh.

SHANE O'CONNOR (85) taught at Moor Park for a term after leaving school and then did an Economics degree at Cape Town University for four years. He has now returned to the U.K.
JAMES HONEYBORNE (88) retook his A levels and started a business printing pen and ink drawings of people's houses onto postcards etc. After a trip to Kenya, he is now studying Biology at Newcastle University, where he has a weekly cartoon in the Student Newspaper on environmental issues.

CHRIS OSBORNE (88) retook Chemistry and Maths and is now studying Veterinary. He played rugby for his college, his local club's Colts side and for the Hampshire Colts team.

GEOFFREY SARANGAPANI (88) is at Manchester Polytechnic.

SEBASTIAN STURRIDGE (88) spent 18 months at a tutorial college studying for his A levels in Maths, Biology and Chemistry.

JAMES VIGNE (88) worked for six months in London before travelling round China for four months, whilst the Beijing Student Demonstrations and the Tiananmen Square Massacre were taking place. On his return to the UK he took a course with the Army in Woolwich and passed the Regular Commissions Board. He is now reading Biology at Durham University, where he is heavily involved in rowing.

SEBASTIAN WADE (88) was recommended by the RCB for a Short Service Limited Commission.

SIMON WATSON (88) is taking a BTEC Business and Finance Course at a local College.

DOMINIC BAKER (89) is doing a BSc in Business Studies at The City University in London, where he has taken up rowing.

PATRICK BINGHAM (89) is reading Economics at Loughborough University.

SAM CASH (89) spent much of his year off round the world.

GUY DE SPEVILLE (89) has been working in Hong Kong, where his first job was concerned with the movement of gold.

BRIAN DOW (89) is at the University of Vermont in the USA.

AIDAN LOVETT (89) is at Thames, South Bank Polytechnic, reading French with Spanish and some International Business Studies.

PATRICK O'NEILL (89) suffered a grievous tragedy in Australia. He was on holiday with FELIX STEWART (E89) and JOHN WELSH (D88). John Welsh was invited to a party without the others and did not return from it, and after two days Paddy and Felix contacted the police only to discover that John had been drowned (see A.J. Autumn 90).

ROBERT STEEL (89) is at Birmingham University.

WILLIAM THOMPSON (89) has been working in a solicitor's office during his year off.

DEAN TIDIE (89) has been working in the music record business.

---

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GUY DE SPEVILLE (89) has been working in Hong Kong, where his first job was concerned with the movement of gold.

BRIAN DOW (89) is at the University of Vermont in the USA.

ADAM LOVETT (89) is at Thames, South Bank Polytechnic, reading French with Spanish and some International Business Studies.

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C.J.N. Wilding B.A.

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* Fr Gilbert Whitfield M.A. Classics
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D.R. Lloyd M.A. English

Mrs P.J. Melling B.Sc. Mathematics

D. Willis B.A., M.Ed. Mathematics

M.Inst.P. Head of Science

Mrs B.J. Gait M.A. Classics


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St Bede’s HTD. Boyd-Carpenter, M.J.P. Dalziel, T.J. Martin
St Cuthbert’s D.S. Gallwey, J.W. Acton
St Dunstan’s D.M. Wightman, A.D. O’Mahony
St Edward’s N.C.L. Perry, E.B.C. van Cutsem
St Hugh’s B.C. McKeown, J.P. Martin

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Rugby J.M Dore (A)

Golf P.M.D. Foster (T)

Squash M. Fox-Tucker (T)

Swimming A.J. Layden (I)

Water Polo D.E. Jackson (T)

Shooting R.E.T. Lorrinim (H)

Master of Hounds P.B.A. Townley (T)

Librarians S.M. Carney (A), P.J.H. Dunleavy (T), A.P. Crossley (B), R.G.M. McHardy (D), M.J. Mullin (B), J.R.P. Nicholson (W).


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Stationery Shop C.B. Davy (W), G. Finch (D), G.M.J. Gaskell (D), T.C. Wilding (D).

The following boys left the School in December 1990:

St Aidan’s J.B. Brown, S.P.G. Habbershaw

St Bede’s J.P.M. Sherry

St Dunstan’s I. Barankay

St Hugh’s S.P. Raeburn-Ward

St John’s P. Chinnapha

St Thomas’s J.M. O’Connell

St Wilfrid’s D.G.R. Paterson, S. Urbistondo

The following boys joined the School in September 1990:

From schools other than J.H. and Gilling:

O.J. Addleley (B), W.F. Ainscough (D), Hon M.G. Aitken (E), A.J. Arjun (O), C.C. Arning (J), P.R. Badenoch (O), D.G.S. Bell (E), M.C. Bowen Wright (H), H.P.B. Brady (W), M.A.S. Brennan (H), E.M.C. Chambers (E), Vis A.R.G. Clanfield (E), C.B. Crowther (H), L.C. Davis (T), M.E. De Guingaud (A), D.C.H. De Lacy Staunton (B), S.J.H. Detre (A), J.A. Dove (T), J.A. Fox-Tucker (T), F.O. Galen (D),

From Junior House:
A.M. Aguirre (J), H.G.A. Billett (C), A.A. Cane (C), J.R.E. Carty (H), M. de Macedo (B), T.P.G. Flynn (H), P. Foster (H), B.A. Godfrey (O), M.W.B. Goslett (W), J.S. Gibson (T), J.P. Hughes (O), S.C.D. Hulme (D), N.E.J. Inman (T), C.J. Joynt (O), A.M. Layden (J), A.C. Leoud (W), J.A. Leyden (D), R.P. Manduke (J), L.A. Massey (O), S.H. McGee (B), D.N. McLane (A), N.G.A. Miller (W), D. Miranda (J), P.R. Monthien (D), J.S. Morris (A), Hon H.R.A. Noel (E), G.F.B. Penate (A), R.A.P. Pir (T), P.G.C. Quirk (B), A.J. Roberts (W), D.E.H. Roberts (O), J.F.F. Scanlan (O), P.L. Squire (T), R.T.A. Tate (T), P. Wilkie (C).

From Gilling:
P.M. Barton (W), A.M.G. Bean (C), R.E. Blake-James (H), A.P.R. Foshay (W), R.W. Greenwood (T), M.A. Grey (O), M.D.J. Hickle (J), J.M. Holmes (A), W.P. Howard (W), H.A. Jackson (T), M.R.C. Lambert (O), N.R. McDermott (D), C.J. Strick van Linschoten (O), W.T. Umney (T), J.F. Vaughan (B)

MAJOR SCHOLARSHIPS
J.E. Horth — Winchester House, Brackley
R.W. Greenwood — Gilling Castle
K.K. Zaman — Birkdale School, Sheffield and Ampleforth College

MINOR SCHOLARSHIPS
H.P.B. Brady — Pilgrim's School, Winchester
N. Thoburn-Muirhead — St Piran's, Maidenhead
P.L. Squire — Junior House, Ampleforth College
M.A.S. Brennan — The Ryleys School, Alderley Edge
H.A.F. Jackson — Gilling Castle
J.A. Fox-Tucker — Dragon School, Oxford
E.M.C. Chambers — Pilgrim's School, Winchester
A.J. Roberts — Junior House, Ampleforth College
D.H.F. Pace — St Richard's, Wardenbury Court

MAJOR INSTRUMENTAL SCHOLARSHIPS
P.R. Monthien — Junior House, Ampleforth
M. McKenzie (E90) — St Peter's, New College
J. Vincent (C) — New College

OXBRIDGE RESULTS 1990

UNIVERSITY, POLYTECHNIC AND COLLEGE ENTRANTS — 1990
1988 LEAVERS
Vincent P.M.H. — Philosophy

1989 LEAVERS — UNIVERSITIES
Beale N.J. — History
Bingham P.D. — Economics

THE SCHOOL
MUSIC SCHOLARSHIPS
Major Instrumental Scholarship — no award made
Minor Awards
P.R. Monthien — Junior House, Ampleforth
L.A. Massey — Junior House, Ampleforth
A.J. Roberts — Junior House, Ampleforth
A.D.J. Codrington — St John's House, Ampleforth

OXBRIDGE RESULTS 1990

I = Conditional
<table>
<thead>
<tr>
<th>Name 1</th>
<th>Name 2</th>
<th>University/Institution</th>
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<tr>
<td>Boyle A.D.B.</td>
<td>Byrne M.M.</td>
<td>Newcastle</td>
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<td>Carey M.</td>
<td>Casado D.M.</td>
<td>Oxford — St Anne's</td>
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<td>Cuddigan H.J.P.</td>
<td>De Speville G.R.</td>
<td>Newcastle</td>
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<td>Dickinson M.J.</td>
<td>Eccleston P.E.D.S.</td>
<td>Southampton</td>
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<td>Fleming N.P.</td>
<td>Gant D.P.G.</td>
<td>Cambridge — Trinity</td>
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<td>Gibb's W.B.</td>
<td>Gillespie S.R.</td>
<td>London — RHBN</td>
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<td>Goslet P.M.H.</td>
<td>Guest E.M.H.</td>
<td>Bristol</td>
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<td>Hall P.S.</td>
<td>Inman M.R.J.</td>
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<td>Jennings E.</td>
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<td>Wales — Cardiff</td>
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<td>Killourhy M.J.</td>
<td>Lawson H.B.</td>
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<td>Macaulay H.J.</td>
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<td>Riddler C.K.</td>
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<td>Exeter</td>
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<td>London — Queen Mary Westfield</td>
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**POLYTECHNICS**

- Crichton-Stuart W.H.
- Gilman A.C.
- Jones M.A.
- Lavelle R.T.
- Lovett A.P.
- Redmond A.E.J.D.H.
- Sexton M.E.
- Sims N.P.R.
- Spalding M.J.
- Wales L.A.
- Whittaker J.

**COLLEGES**

- Campbell H.R.W.
- Dixon P.R.
- Ibbotson M.D.
- Marsh W.J.
- Murphy R.W.
- O'Neill P.C.P.
- St Clair D.R.
- Warrack B.J.

**1990 LEAVERS — UNIVERSITIES**

- Abodu C.A.
- Bailey J.B.
- Belfield D.J.L.
- Brennan P.J.A.
- Brittain Catlin A.E.G.
- Burke J.
- Carney D.J.P.
- Cosgrove A.E.
- Cragg-James (Miss) K.
- Cunliffe B.
- Erdozain E.S.
- Finch A.J.
- Wells B.H.

**THE SCHOOL**

- Social Studies
- Newcastle

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- French and Spanish
- History
- Computing
- Computer Science
- Aeronautical Engineering
- Medicine
- History
- African/Caribbean Studies
- Politics
- Business/Management
- Law
- Politics
- Economic and Social History
- Engineering
- History
- English
- Hotel and Institutional Management
- History
- English
- Computer Science/Business Studies
- Law
- Electronic Engineering
- Theology
- Maths/Business Economics
- Newcastle
- Oxford — St Anne's
- Durham
- Newcastle
- London — Royal Free
- Southampton
- Cambridge — Trinity
- London — RHBN
- Bristol
- Exeter
- Wales — Cardiff
- Newcastle
- Aberdeen
- Southhampton
- Manchester
- Edinburgh
- Durham
- Newcastle
- Surrey
- Warwick
- Bristol
- London — St Bart's
- Oxford — St Peter's
- Kent
- Exeter
- U.M.I.S.T.
- London — King's Loughborough
- Exeter
- Cambridge — Jesus
- Oxford — Magdalen
- Birmingham
- Surrey
- Leeds
- Newcastle
- London
- King's College
- Manchester
- U.M.I.S.T.
- Edinburgh
- London — Queen Mary Westfield
- Newcastle
- Sheffield
- Portsmouth
- Newcastle
- South Bank
- Lancashire
- South Bank
- East London
- Napier College
- Brighton
- Trent
- R.C.A. Cirencester
- Shuttleworth A.C.
- Roehampton Institute
- R.C.A. Cirencester
- R.C.A. Cirencester
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- Ealing College of HE
- Edge Hill College of HE
- Buckingham
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- Birmingham
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- Oxford — Worcester
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- Newcastle
- Aberdeen
- Keele
- Birmingham
- Cambridge — Trinity
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Cambridge — Magdalen
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St Andrew's
Oxford — St Benet's Hall
Durham
T.C.D.
London — King's

POLYTECHNICS

Dewey S.L.
Lamballe R.J.
McCann J.M.
Mycielski
Parker T.
Shillington T.G.

Business Studies
French and Spanish
Combined Arts
HND Social Studies
Mechanical Engineering
Business Studies

Nottingham
Bristol
Leicester
Bournemouth
Nottingham
Bristol

COLLEGES

Allan A.R.G.
Bianchi N.P.
Forster I.E.
Jones A.M.
Kerr J.

Foundation Course
Foundation Course
History & American Studies
Foundation Course
HND Photography

Leith School of Art
Anglia College of HE
Cleveland College of Art
Newcastle College of Art
Nene College — Northampton
Chelsea College of Art
Bournemouth College of Art
Richmond College
Bournemouth CAD

Hugh Smith D. (E85)
Leydecker K.G. (H85)
McDermott J.A. (H85)
Reid F.J. (T85)
Booth Miss M. (86)
Moreland J.M. (C86)
Burnand W.J. (D86)
Hall J.C.S. (D86)
Bridgerman M.G.O. (E86)
Buchan R.E.W. (E86)
Elliot A.R. (E86)
Ferguson R.J. (E86)
Scott G.R.H. (E86)
Beckett C.J. (H86)

Mullen C.J. (H86)
Osborne R.A.H. (H86)
Doyle M.B. (B86)
Piggins J.C. (B86)
Toms R.E. (B86)
Williamson R.E. (B86)
Greatrex G.B. (O86)
Cresve A.B. (O86)
Fran N.J. (O86)
Satton M.W. (O86)
Frerima I. (W86)
McBrien J.M.B. (B86)

O'Conor C.M. (A87)
Sanders L.T.M. (C87)
O'Leary M.A. (D87)
O'Malley T.K. (D87)
Eyston E.T.I. (E87)
Marett-Crosby M.R. (O87)

De Gaynesford
AJ.C.F.A.G. (T87)
Hickey B.J. (W87)
Catherine Fox
(left June 1990)

THE SCHOOL

Cambridge
Trinity
Oxford
Magdalen
Edinburgh
Edinburgh
Edinburgh
Wales Cardiff
Bristol
Liverpool
Durham
Bristol
Newcastle Poly.
Southampton
Oxford/ Merton
London

Merton

OND Audio Visual Production
HND Operational Research
History and Geography

London King's
Edinburgh
St Andrew's
U.M.I.ST.
St Andrew's

II.ii History
II.iii English
II.ii Economics
II.ii Law
II.iii History
II.iii Geography
II.iii Politics
III Sociology
II.ii History
II.ii History
II.iii History
II.ii Law
II.ii History
II.ii Business Studies
II.ii Biology & Environment
II.ii Electronic + Elec. Eng.
II.ii History
II.ii History
II.iii History
II.ii Land Management
II.ii History
II.ii History

Instrumental Scholarship

Catherine Fox
Cambridge
St John's
The following kindly came to help during the school retreat 14-16 October. House and date of leaving of old boys follows their name; the House in which they helped follows in a second bracket. An old boy without a second bracket after his name denotes those members of the Forty Martyrs Community making their own retreat that week-end but unable because of work or university commitments to stay for the school retreat.

<table>
<thead>
<tr>
<th>Name</th>
<th>Date of Leaving</th>
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David Lenton, who taught at Ampleforth for sixteen years, died suddenly a few days before Christmas — the eighth such loss to the Common Room in little more than twelve months.

He was at Oundle as a boy before the war, at a time when it was unique among Public Schools for its addiction to applied science. Almost half the staff taught science or engineering and every boy, no matter what his bent, was obliged to attend the workshops, the foundry, the blacksmith's forge, and the rest of the Vulcana that made up a large part of the School buildings. Masters from the much smaller "Classics Side" and "Modern Side" (such as Edouard Cossart, who later became one of Ampleforth's most memorable eccentrics) would complain that boys were summarily removed from their classes to shoe a horse or take a motor-car engine to pieces. This strange curriculum (much stranger then than it would be thought today) seemed to have had little lasting effect on David Lenton's cast of mind, which remained firmly academic. The "Corps", however, also taken very seriously in pre-war Oundle, gave his life an unexpected turn when an accident in the rifle-range lost him a finger, and so exempted him from military service during the war.

At Magdalene College, Cambridge, he read Classics for the first part of his Tripos and history for the second. His first teaching post was at Portsmouth Grammar School; he then moved to the Queen Elizabeth Grammar School, Wakefield, as Senior Classics master, and from there to Ampleforth in 1968 as an assistant master, teacher Greek and Latin throughout the School, and shortly before his retirement, as Head of Classics. He was also much valued as an Historian and as a cricket coach, and for a number of years served as Careers Master at a time when the post was well on the way to becoming the full-time one that it is now. In this part of his work the quiet efficiency and unfaltering good sense that were typical of everything he did proved invaluable to pupils, parents and colleagues alike.

David was a traditional "Classics beak" of the best kind — scholarly, quietly authoritative, endlessly painstaking, and impatient only of slovenly work and behaviour. His pupils were also aware, as were his colleagues, of strong feelings under strong control, and like the village schoolboys in Goldsmith, soon learned to read "in his morning face" the portents of the grim smile that preceded a laconic rebuke, or when bad manners were in question, a furrowing of the brow and a authoritative, endlessly painstaking, and impatient only of slovenly work and behavio
marking exams, advising a boy about his career, chairing a Common Room meeting, or simply chatting at the dinner table. Nothing upset him more than cant and pretentiousness, and it was no surprise to find him an admirer of Clement Attlee, whom he was always ready to compare, to their disadvantage, with certain more recent occupants of Downing Street.

His other most obvious trait was a deep privacy. Although he was a civilized conversationalist with a sharp sense of humour that made him excellent company, he only talked about himself when it was absolutely necessary. Such reticence made even his friends shy to enquire into his private history: he was, for example, a convert to Catholicism; but when, and whence and how, were not, in his view, suitable topics for conversation. He freely admitted his distaste for the banalities of the present-day Church, and the cheese-and-wine-party air of many a modern Mass; but he was by no means a thwarted triumphalist, and one was left to conjecture that his devotion to the works of Evelyn Waugh might give some clue to his churchmanship. Be that as it may, it was typical of him that the last time he was seen by his neighbours was at Mass the day before he died.

As a colleague, David was an exemplar of kindness, courtesy and reliability. His practical wisdom and judicious impartiality led the Common Room to elect him President not long after his arrival on the staff. His day-to-day life was self-sufficient and largely indifferent to household comforts; books were the most obvious furniture of his cottage in Helmsley, and cricket interested him a great deal more than food, drink or travel.

On his retirement in 1984 (his stubborn refusal of any farewell ceremony was wholly in character) he returned to his native Lincolnshire, busy with work in his parish and with teaching English in Stamford gaol; but his last years were saddened by the death of his sister with whom he was living — a loss which he bore with his customary stoical patience. He continued to keep in touch with Ampleforth at Cricket festivals and by visits to former colleagues and neighbours, who, along with his pupils, will remember him with particular affection. He was not an easy man to know; but he will not soon be forgotten.

CONRAD MARTIN

Conrad Martin, who died on 18 October 1990, will be remembered by many Old Boys of the 1950's when he taught woodwind and brass instruments throughout the school. He was a remarkable man. His early life was spent in India where his father was Bandmaster to the King's Liverpools and later Director of Music to the Governor of Madras, and he was educated at Royal Lawrence Military School, Sanawar, in the foothills of the Himalayas. He once said that the journey home to Madras for the school holidays took six nights in the train. He became a bandsman with his regiment, the Royal Northumberland Fusiliers, and subsequently studied at the Royal Military School of Music at Kneller Hall before rejoining his regiment and serving with the B.E.F. in France. He was severely wounded in 1940 which resulted in his losing all sensation on his left side, and this seriously impaired his ability as a performer. Nevertheless he was a marvellous teacher, with a gift for inspiring both enthusiasm and affection, and to the end of his life there were many of his former pupils, boys and monks alike, who kept in regular touch and were warmly welcomed and entertained at his home in Kirkbymoorside. Ill health forced his early retirement and for the last twenty years or more he had been blind. Yet before that he had taken up painting and stone-carving with considerable success, and even after going blind he continued to carve in alabaster. For several years his entries to the Fine Art Competition organised by the Army for Disabled Servicemen won awards both locally at Leeds and nationally in London — an astonishing achievement for someone who had no sensation on his left side and was blind. For Conrad the awards were of scant importance compared with the fact that throughout his twenty years of blindness he was able to remain creative. Throughout his years of retirement he was cared for by Mary Akeroyd to whom we offer our sympathy and prayers.

Helen Dean has become a full-time member of the staff of Junior House after teaching on a part-time basis since February 1987. We welcome Don Wilson, former Yorkshire and England cricketer, as Director of Sports Development at the St Alban Centre. Mr Wilson was previously Head Coach for the M.C.C. vs Lords. We also welcome Martin Robinson as Assistant to the Director of Sports Development and Manager of the St Alban Centre. Mr Robinson was formerly Assistant M.C.C. Coach at Lords. We hope that both these gentlemen and Mr Wilson's wife and son will be happy at Ampleforth.

DAVID AND JENNY HANSELL

In the summer of 1981 the Schola were on tour in East Anglia. At the beginning of the rehearsal for a concert in Cambridge a young and enthusiastic stranger quietly made himself known to the altos and took his place among them for the rest of the tour. The stranger was David, and his willingness to give of his time and to perform with the rank and file singers was typical of the enthusiasm and humility he was to display throughout his years at Ampleforth.

When term started we were delighted to welcome Jenny on to the staff and she soon showed similar zeal in her skilful coaching of wind instrumentalists. David immediately made his presence felt in the percussion department of the Symphony Orchestra, coaching the boys and himself playing for the great romantic war-horses under Simon Wright's baton. At the other extreme he founded and directed the Camerata to perform a repertoire ranging from Josquin to Haydn, often using his own scholarly editions. By the end of the year boys at all levels in the College had come to admire his tremendous energy and to respect his knowledge and wisdom in class. Some of those pupils were later to be grateful to him for the important role he played in ensuring their success in obtaining awards in music at the universities.
In 1986 David became Assistant Director of Music and his almost alarming efficiency as an administrator soon became legendary. It is sad that many colleagues and some boys did not realise that the other side of his personality—his humility—was still a dominant force. In his newly elevated position he could easily have avoided the shortest straw on offer to members of the music staff: Conductorship of the Wind Band! Not only did David grasp this straw, he immediately made it a condition of membership that players should be below Grade 5 standard, thus ensuring a rough ride for himself and a wonderful performing opportunity for the less able wind instrumentalists.

Amongst these were some of Jenny’s pupils, but the arrival of Thomas on the first day of term meant that she had to take leave for a while before re-joining the staff as a part-time woodwind teacher.

Coincidentally their second child, Harriet, arrived in 1988 when David assumed his next responsibility as Choirmaster of the Schola Cantorum. Ever since the choir was founded in 1970 under the aegis of Abbot Hume and Father Patrick this has been a hot seat involving not only the challenge of high musical standards, but also the real politik of both monastery and school. Again facets of David’s personality, not often apparent to his colleagues, became evident to those who worked closely with him: his diplomacy and his sense of humour. On two wildly successful concert tours of the U.S.A. the choir were plagued by the vagaries of trans-Atlantic flights, so David instituted a competition to while away some of the scores of suggestions were unprintable but “Try Walking Across” was a worthy effort! In only two years David also directed a recording of the choir, Dresden, Prague, and Munich, and his final concert (Bach’s “Christmas Oratorio”) had to be cancelled for reasons beyond his control.

However some things are different. A new system of Shackies has added to the pride in the tie. A new cricket coach is to arrive at the start of the winter (as typically Ampleforth as the black and red “Blue Book”) and Fr. Henry has left J.H.

The News hasn’t changed though (since last year) and remains to cover all the things that are new here and those things that aren’t, for those of you who are new here and those of you who aren’t.

Now that my predecessor has gone on to (slightly!) greater things, I am left with the task of filling these four pages with news that you want to hear about. In fact our budding rugby correspondent would happily have completed this task on his own but thankfully I was able to restrain him this time.

Reviewing my beginnings in this job, prematurely perhaps, the dominance by Middle Sixth writers will probably be apparent to you straight away. I would like to stress now, at the start of the new look News’ first full year that its success depends upon you. Whatever year you’re in, if anything around or outside the school strikes you as interesting, funny or stimulates your mind, let us know through a letter or an article. The potential of the News is undoubted but the fulfilment of this potential is in your hands almost as much as ours.

D.S.B.

THE AMPLEFORTH NEWS

Editor: Edmund Knight (D)

A selection of articles taken from the new-look desktop printed NEWS. The editor of the A.J. would welcome comments on this expansion of coverage of school life.

28 September

EDITORIAL

Welcome back! The start of another school year and already there’s that feeling that some things are never going to change. The 1st XV are winning, the Under 14s aren’t (yet!), Mass practice hasn’t been abolished, there are still games on Sunday and there was trouble at the pub on the first Saturday of term.

However some things are different. A new system of Shackies has added to the pride in the tie. A new cricket coach is to arrive at the start of the winter (as typically Ampleforth as the black and red “Blue Book”) and Fr. Henry has left J.H.

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D.S.B.
Once is not enough!

The 1990s are bringing a new sense of awareness of the state of the world, of which nobody can claim ignorance: damage to the ozone layer, the destruction of the rain forests, and pollution of the seas and the air. Until now it has been the policy, more often than not, to let others do the "green" work, and just be reassured that somebody is actually doing something. Perhaps we might make a conscientious effort to put our litter in the bin instead of leaving it lying around, but this is not good enough.

Few of us, admittedly, can prevent million-barrel oil tankers spilling their load in pristine waters, but we can do something, every day, to ensure that fewer such tankers are needed. The fact is that many people want to help, but aren't sure how they can.

Ampleforth still has some way to go before it equals other schools such as Eton and Harrow in its green policies, but last term our campaign took off with Mr. Motley's brainchild: recycling. It is a sad fact that, of all the rubbish that is burnt daily at the dump, 50% is recyclable. Once boys have got used to putting their empty cans and waste paper in the labelled boxes, then we can go on to recycle still more — for example, cardboard and glass.

Ampleforth boys are no different from other teenagers in their affinity for fizzy drinks and the number of cans sold in the school shop each week is high on 1,000. Just for the satisfaction of a 40 second drink, if that, vast numbers of cans are dumped and lie rusty for years. Far better to recycle them, since to recycle an aluminium can takes 5% of the energy needed to make a new one. So why throw them away?

Similarly with paper. Huge quantities of paper are needlessly burnt each term, but now there are the facilities to collect paper for recycling in each house. And it is not only the boys who are at fault here. Simply by taking a little more time to photocopy things once each side of the paper, the costs of the photocopying room could be drastically cut, and trees could be saved, which help combat the greenhouse effect. Making new paper from old takes up to 55% less energy than making new paper from wood pulp.

Just a little bit of effort and will-power are all that's needed.

Whilst it is lady true that we ourselves are at the root of the problem, it is also to be remembered that we are the genets of its solution.

Tom Wilding (D)

New Boys in Charge!

At the start of this year there were two changes of housemaster. Fr Felix left St Bede's to become Procurator allowing Fr Hugh, amid his print shop commitments, to become the new housemaster.

At Junior House, Fr Jeremy moved from his post at the stationery shop, to take up Fr Henry's position, who left to take his scholarly talents at St Benet's Hall Oxford.

Fr Hugh's initial reaction was one of confusion, and total surprise: on receiving letters of congratulations he was forced to ask himself if he was "up to the job". When Fr Jeremy received the news of his new post he was forced to grip the hospital bed; for he was having intensive physiotherapy on his back; he admits that at the time he was not exactly "chuffed".

When they arrived at their respective houses both felt that renovations were definitely needed: St Bede's was described as 'very stark'; Junior House as a building that "physically needed doing up". The two agree that both boys and masters alike have been very supportive; at J.H. having less 'sneaking': it enables the boys to be freer and less afraid and, Fr Jeremy believes, altogether happier.

Samuel Beckett said "No better, no worse, no change. Time alone will be the judge of the changes that each will have to make.

Martin Mullin (B)

SHAC's Sporting Scoop!

I am sure that for most, if not all of you, the name of Don Wilson rings a bell. He is of course the outstanding addition to the prestigious ranks of our splendid Games Room, along with Martin Robinson, a notably able colleague of his. He is a man who must stand among the very best cricket coaches in the country; and somehow, the school is managed to poach him from Lord's, the very home of cricket. If you are one of those in whose mind Mr Wilson's joining us has not registered as a particularly 'great thing', then I urge you to spare a few moments to 'get wise' as to just how lucky we are to have him.

Don Wilson was born in Settle, North Yorkshire, in 1937, and played for Yorkshire from 1957 to 1974. A tall, slow left-arm bowler, and (to a slight lesser degree) a hard-hitting late-order batsman, he made the England Test side six times, five times against India on tour in 1963-4, and once in New Zealand in 1970-1.

He is a coach of the highest reputation, and has done notable work for non-white players in South Africa. Fifteen years ago he was asked to run the Lord's School of Merit, and officially became the head coach at Lord's. He has done tremendous work for the Indoor School there, coaching England sides, from young schoolboy level right up to the real thing.

I was a regular visitor to the Indoor School between the ages of 7 and 13, and even if I cannot adequately testify with bat or ball, I certainly wish with my pen for the invaluable help which Mr Wilson and his colleagues have given to thousands of keen young cricketers.

It takes more than cricketing brains to make a successful coach. Particularly when dealing with young people, a blend of qualities is called for, a blend for which Mr Wilson has devised a great recipe. Ampleforth has every reason to lick its cricketing lips in mouth-watering anticipation.

In our excitement over our new arrival, let us spare a thought for the other side of the story. Every silver lining having its cloud, consider those at Lord's, who lose two gifted and dedicated colleagues. The Lord's establishment suddenly finds itself without its central figure, and they will undoubtedly feel their loss most keenly.

Now that you know a little bit about Mr Wilson, and indeed Mr Robinson, perhaps you are looking forward with impatience to their arrival next term. On the other hand, perhaps you aren't?

One last thing — please try to enjoy the thick Yorkshire accent; if it's good enough for Lord's, it had better be good enough for you.

Greg Finch (D)
SHAC’s least known but most successful team

Which Ampleforth team has won the most cups over the past few years? Surely the illustrious Rugby team! No not them! (Well, perhaps the incredible St Thomas’ house match teams! No, not even them!) I speak of the 1st VIII shooting team. On Sunday 7 October, we won four cups; that’s just in one day!

The Competition that I’m talking about is the North East District Skill at Arms Meeting. Ampleforth won Match A, Match B, Falling Plates and the Champion Contingent. Not a bad day’s work!

The team are also competing in Exercise Colts, a five mile run in full kit with a rifle across the moors at Catterick, followed by a shoot. This is a grueling competition, not just on the day, but also during the build-up. While the more fortunate of you are still in the land of dreams, the shooting team are pounding the roads around Gilling, Oswaldkirk and Ampleforth. Since Rugby takes up the afternoons, we have to train at more anti-social hours. But do any of the team complain? — too right, at first, but we realise that we have no other choice.

Success in anything requires dedication and this is shown to the fore by the shooting team, but we wish we would get the recognition we feel we deserve. After all a win by the 1st XV is an event for much talk, and the entire school revels in the success of fifteen boys, and why not? How many of you even know of our success? We beat eleven schools in one day. Come down to the range sometime and see the trophy cabinet, it has more cups in it than any other trophy cabinet in the school.

On Sunday we did what would have made a rugby team into a legend, but instead, after you have read this and thought, “What spods” , we will return to anonymity again.

The play was well executed and special mentions must go to the directors, George FitzHerbert (E) and Phil Fisk (T), for getting together such a comprehensive production in the little time available. The old enemy of lines was barely noticeable, although I believe there was a little more trouble on the first night.

Mark Berry (T) was characteristically excellent as Mrs Drudge and Simon Martelli (E) portrayed the shy Simon Gascoine to a tee. Patrick Madden (O) and Alastair Russell-Smith (H) were convincing as the two ladies, John Scanlan (O) was the ideal Magnus Muldown and Ben Godfrey (H) played a very amusing Inspector Hound. David Russell-Smith (H) spent a grueling hour and a quarter as a corpse.

Extra special praise must however go to Malachy O’Neill (C) and Alex Cross (H) who filled the parts of the theatre critics. They delivered their lines with confidence and were a pleasure to watch.

I am extremely glad that this production worked, and I hope to see more Junior plays like it. (The play is well worth seeing, and I am glad to say that it most definitely paid off.)

The action takes place in a west end theatre, as we are assured by the programme and the plot is set around a play within a play. The inner play is designed as a parody of the West End thriller; and we, as the audience, also get to hear the comments and conversations of the two critics, Moon and Birdboot. However these critics get wildly wound up in the play until the inner play starts again from the beginning with the critics having taken the parts of two of the characters. We then see them acting out the real life dramas and crises, as they had been described earlier.

The play was well written, executed and special mentions must go to the directors, George FitzHerbert (E) and Phil Fisk (T), for getting together such a comprehensive production in the little time available. The old enemy of lines was barely noticeable, although I believe there was a little more trouble on the first night.

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Nick Studer (D)

Minister of Agriculture officially opens Yogurt Factory

Last Friday the much publicised “Abbey Yogurt” production plant was officially opened by the minister of Agriculture, Mr John Gummer MP. In his opening speech he affirmed that he would much rather be in a rolling valley in the north of Yorkshire than behind his desk in Whitehall, especially in such a role, since agriculture and religion are the two most important aspects of his life, after his family (he is also a Church of England Synod member).

Although not an avid yogurt eater, he did of course sample some, and he said he was impressed with the use of real fruit and the excellent quality of the yogurt. This quality and the novelty and quaintness of the whole idea are the yogurt’s most promising selling points. Also two out of four of the top selling yogurts are French, and thus the minister is pleased that this venture looks to be a success, and that is why he was so ready to come and open the factory, saying the yogurt is “fresh, natural and British”.

The milk comes from the pedigree Friesian herd which produces high quality milk, but they produce more than they are officially allowed to sell — hence the yogurt idea. It is manufactured under stringent hygienic conditions, in a refurbished building which was before the war a slaughter house for the college.

Over a six month trial period, the yogurt has proved to be a success, not only with the boys (who have been used as Guinea pigs for any new flavour they want to bring out), but in local shops, and with the tourists in the summer. There are at present five flavours available in the smallest size pots — Raspberry, Peach Melba, Black Cherry, and Natural, and in the three larger sizes, the following are available too — Rhubarb, Mandarin, Pineapple, Tropical, Toffee and Banana. Although the pots cost slightly more than some other brands, there is much confidence in its selling power due to the extra quality it contains, and that in a large supermarket trip, the difference won’t be felt.

Father Felix the Procurator, said of the whole venture that they wanted something “small, select and stable” at present, but judging from its past success, it looks more than likely that it will far exceed the first of these aims.

Tom Wilding (D)
EDITORIAL

Exam fever has come round again. The satisfaction or disappointment of the summer’s batch has no sooner worn off when the Oxbridge and GCSE retake sittings turn up. Only just round the corner A-level RS modules and internal exams for the whole school lie in wait. Is this not the year’s longest and supposedly most trying term? An undoubted achievement, the Ist’s narrow victory especially so, up against an ‘Tempest’ can be found below. Finally came together and a review of “The Storm-struck ‘Tempest’” working well together, their relationship with Caliban was both interesting and humorous. The aim in Nick Studer’s article is to place emphasis on the necessity for a more maintained link with outside affairs has claim to becoming a genuine theme for the News. It has been quite rewarding to see the degree of correspondence through the letters column this term and in this week’s issue there is one such letter to which I feel I owe an answer. Scott McQueston (O) rightly has noticed a slightly top-heavy look to the News so far and complains about the lack of coverage for the Juniors. Point taken, Scott, and let me draw your attention to the Junior Rugby report in this issue. At the same time I may voice an appeal to anyone (especially Juniors) encouraging them to try their hand at writing an article. Meanwhile, keep the HMVs coming in.

Storm-struck “Tempest”

Disaster struck the Theatre on Saturday night. James Thorburn-Muirhead (O), who was cast to play Caliban in this term’s upstairs theatre production of “The Tempest” was badly concussed in a rugby match, only hours before he was due on stage. So James Hartigan (W) took the part on with only a half-hour’s notice, with Fr Justin reading the part from offstage. However, despite this extremely unfortunate happening, the play was a remarkable success – the performance seemed to go quite smoothly, and all the cast deserve credit for the effort they put in. James Hartigan deserves a huge amount of praise for taking on Caliban and portraying him so effectively, showing no hesitation or inadequacy. David Blair (W) also portrayed an extremely convincing Prospero, dominating the stage and indeed the whole theatre throughout the performance.

Ariel, a fleeting and magical island spirit was played extremely well by Ben Guest (W), wearing only a loin-cloth and covered in body makeup, seemed to me far from human. His flowing magical power over the atmosphere on the island was further enhanced by effective use of sound and music. For example, when he was reproached by Prospero, a strained piercing note filled the auditorium. Charlie Corbett (J) and Christoph Warrack (W), as the shipwrecked King’s jester and drunken butler respectively, were amusing and added warmth to what struck me as rather a harsh play. Working well together, their relationship with Caliban was both interesting and humorous.

My only criticism are purely technical. I thought that the make-up of some of the characters was too obvious, and at times the cold lighting had a slightly cancelling effect upon the magic created by the cast and the sound. However, all things considered, the production team, cast and Green Room coped well under difficult circumstances. It was a pity not to have seen James Thorburn-Muirhead in action, especially when one considers how much time and effort he put into what would have been his first school play.

George FitzHerbert (E)

After Remembrance Sunday, a look at the effects of the great wars on the School

Sunday 11 November was, as you will recall, Poppy Day, or as it is otherwise known, Remembrance Sunday. You are probably also aware that it is a time to think about those who sacrificed their lives during the wars of the twentieth century, and those injured during those wars. Ampleforth, it would seem, is not a place associated with such war, but then how many of us actually know the effects that the two world wars had on the school we now attend?

During World War II the whole valley was blacked out together with the rest of the country. All windows were covered at night. (evidence of this can still be found in some classrooms). No outside lights were allowed. The college was not a main target but there was always the chance of bombing because it was on the German way to and from Liverpool. There were bomb-basins on the flat areas nearby and so as a precautionary measure the monastery basement was used as an air-raid shelter. In fact, a German bomber returning from Liverpool dropped an incendiary bomb on Gilling Castle (the mark can still be seen in the chapel above the organ).

The woods nearby were used as ammunition dumps and the Guards Armoured Division was stationed at Duncombe Park before the Normandy Landings. The Irish Guards came to High Mass on Sunday and paid the POW camps, where at Duncombe Park, for example, Italian POWs were held. Polish soldiers (not POWs) were also stationed at Kirdale.

On active duty, Fr George received an M.C. for his work as a chaplain in North Africa, and the late Fr Thomas Perring was stationed with the 8th Army. Old Boy Michael Allmond was posthumously decorated with a V.C. in Burma and another, Hugh Dormer, worked in occupied France. Working well together, their relationship with Prospero was both interesting and humorous.

This was, of course, before Ampleforth’s rise to tabled fame. Incidents in the school last year brought to peak the systematic sniping which tabloid papers from the Daily Mail to the News of the World had to a peak the systematic sniping which tabloid papers were allowed. The college was not a main target but was on the German way to and from London. However, all things considered, the production team, cast and Green Room coped well under difficult circumstances. It was a pity not to have seen James Thorburn-Muirhead in action, especially when one considers how much time and effort he put into what would have been his first school play.

George FitzHerbert (E)

A Reputation to Protect?

Ampleforth boys’ reputation always has rested and always will rest largely on the theatre. The school has no sister school with which to compare, so end of term ball or other occasion, and now that the Choral Society seems to have been laid to rest, only contact that we get with other schools is through rugby matches. This is not an ideal way to meet people, and the losing opposition seems to draw all sorts of conclusions from the fact that we don’t wear our shorts in the showers.

An example of the confusion that the lack of contact can provide is that many schools in the north look on us as ‘Toffs’, while some girls from a well-known southern public school refused to get into a lift with us on the grounds that we were ‘plebs’. In fact, if it wasn’t for our annual tour to Rosslin Park (which many Rugby-playing schools do not forget easily) the reality of Ampleforth would be in doubt. One headmaster of a prep school in the home counties actually had to take a holiday in North Yorkshire just to see that we existed.

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George FitzHerbert (E)

Families across the country did, the numbness and unimaginable emptiness and shock that war brings. Those who fought will never be forgotten.

Finally thanks to Fr. Anselm for his help with this article.

Gareth Marks (H)

At the time.

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Finally thanks to Fr. Anselm for his help with this article.

Gareth Marks (H)
EDITORIAL

Having just read a copy of, dare I mention it, “The Libertarian”, there are one or two things I’d like to point out. Firstly, most of the terribly presented leaflet is, in fact, fairly harmless and predictable Anarchist opinion. I have no doubt that the hard core of the AAM really are mixed up enough to hold these opinions, but what I fear is equally likely is that the “juniors, highly discontented with injustices made against them by their own generation”, if they exist, do not really, let alone understand, the unworkable principles of anarchy.

It cannot be denied that the school would new have produced its high standards of achievement amongst its pupils if some half-cock anarchist movement had attempted to rid us of an overall controlling body. Far be it from me to deny them their correctly claimed right to voice an opinion; I would however simply point out the ridiculous nature of that opinion. How can one begin a new society without changing the nature of the existing one? Finally, let me say that anyone who finds “The Libertarian” a more welcome, but they were conveyed in a style of education which I wish to compliment, Iwan Barankay on the quality of his article. Not only are his opinions welcome, but they were conveyed in a style of English far superior to that of most attempting to write in their third language. Thanks to Edmund Davis (O) for his typing, and as the holidays draw nearer, have a good’un.

Headmaster chosen to chair two national educational organisations

Fr Dominic is about to take up two important positions, chairing educational bodies. Firstly from next April he will be chairman of the Conference of Catholic Secondary Schools and Colleges. The CCSSC looks at educational issues which particularly concern the Catholic schools, both independent and maintained. It also tries to interpret changing government policy particularly as it affects R.S.

Secondly, as from January 1992, Fr Dominic will be chairman of the Headmasters’ Conference. The HMC is entirely confined to independent schools of any, or indeed, no denomination. He has recently been elected to this post, perhaps partly because the feeling among more ‘secular’ schools is that those with a strong religious tradition have a great deal to offer the rest. Many headmasters are finding current educational thinking too materialistic, too narrowly aimed at meeting the needs of the economy.

Being headmaster of an independent Catholic school has made Fr Dominic the best man for both posts. Both conferences show the same fundamental interest: that of shaping education so as, ultimately, to shape the future.

Since 1992 will be the year of European unification, it will also be a year of deeper cultural and spiritual implications. St Benedict, Europe’s patron saint, held a deep rooted sense of what Europe is. This makes a Benedictine headmaster ideally suited to chair the HMC in 1992.

The fact that Fr Dominic was head of languages here (1963-74) and then prior of S. Anselmo, the Benedictine university in Rome, probably helped him in the selection process. He is only the second Catholic to become chairman of the HMC: the first was the present abbot while he was headmaster Fr Dominic says that it was a position he “certainly never sought”. He believes that it is to the school’s honour that these appointments have been made. He counts himself fortunate to have the backing of his staff and of course has the congratulations and support of all of us.

Martin Mullin (B)

“The Maggie” of Euguesteses

Messenger: Eleven years of tyranny have come to an end; my master, the Iron Lady of Dulwich, has sent me to proclaim that the inner conflict has grown beyond control and the time has come to step down. Let me tell you how it all came about.

Iron Lady: I don’t think there will ever be a lady prime minister in my life time.

Dennis: Why not you... Iron!!

Iron Lady: But of course, I will.

Dennis: Good show!

Iron Lady: Why, I’ll show that labour government.

Heath: Let’s have a general election.

Iron Lady: (to one side) He! He!

Heath: That would let everybody have equal rights to the position of PM.

Socialists: My name is Dan, My name is Stan, We both drive a van And drink out of a can.

Audience) And my master ruled through another two general elections, and fighting well and hard in the Falklands for the love that we love. But then:

Iron Lady: I don’t like the community tax so here’s a new idea, the Poll Tax.

Socialists: We’re not ‘avin that!

Tories: (at the same time) Not for us guv! Boo! Boo! Iron Lady. And I want to cut down the power of the trade unions (general all round brouhaha) and I will cut down on taxes.

Tories & Socialists: Hoorah!! Yeah! Bravo! Right out!

Messenger: (addressing the Audience) And my master ruled well over the country lasting through another two general elections, and fighting well and hard in the Falklands for the good of Great Britain.
Having spent a term at Ampleforth on a German exchange, Iwan Barankay compares the differing school systems.

I'm a German student (which hasn't caused too many problems, but thanks anyway for those ceaseless reminders that England won the war) completely different school system.

In Germany I attended a mixed day school called a continental school, preparing students for the "Gymnasium". That is the highest grade of elementary school, to the "Realschule" (similar to secondary school, six years leading up to O levels) or to the Gymnasium.

In this article I will try to explain the Gymnasium. For a start there is a completely different marking system, with "I" being the best and "6" the worst. The "Gymnasium" is divided into three stages: "Grundstufe" (basic level), "Hauptstufe" (main level) and "Oberstufe" (top level). Each level lasts three years. At the beginning of the fifth year you begin to learn a language, the choice of which depends on the school. In addition, in the seventh year, you have to choose a second language and in the ninth year you must choose either a third language or Physics. All these subjects, once begun, must be continued until the eleventh year.

Another difference is that at the Gymnasium the subjects are divided into "Hauptfach" (main subject) and "Grundfach" (basic subjects). You must attend two lessons a week in the basic subjects and four or five in the main subjects. Results of the main subjects are twice as important as the minor subjects in the end of year report. As well as languages, more and more scientific subjects (including History and Politics) are added. This isn't as bad as it sounds because, as they are only basic subjects, you only have two lessons a week and you can drop some of them for a year or two.

Another difference from the English system is that you don't have exams at the end of each term, but instead you have tests, either six or eight in the main subjects, or two to four in the basic ones. The end of year mark is formed from the average marks of these tests, and a mark depending on how well you participated in lessons. Up until the eleventh year, you are with about 20-25 other students at six. When you enter the main subjects, two to four in the basic ones. This isn't as bad as it sounds because, as they are only basic subjects, you only have two lessons a week and you can drop some of them for a year or two.

One thought comforted me through those many nights: "At least they can't kill me" — or could they? Iwan Barankay

First Term, First Year

Before I came to Ampleforth, I was at Gilling. My expectations of Ampleforth were based wholly on rumours. I had already decided in my mind that on the first day I was going to get beaten up by a gang of drunken top years. I remember clearly those times, while returning from the "vill", when I was confronted by a mob of boys who, upon asking my name, demanded some food. This was the first premonition of Ampleforth. Prospects looked bad as I near the end of term. I spent many nights turning restlessly in my sleep.

One thought comforted me through those nights: "At least they can't kill me" — or could they? Iwan Barankay
1. ITALY

Although wrongly attributed, in the Blue Book, to the auspices of the Wine Group, this joint Ampleforth—Millfield trip to the south, did touch on the subject of alcohol every now and then. For a couple, the "now" seemed never ending but then most of life is a finding out and where better to do so than in Italy?

We started in Rome. Chronologically this suited as we concentrated on the classical roots of western civilisation before moving onto renaissance/mediaeval Montepulciano and renaissance Florence. In Rome we domiciled ourselves nicely on the edge of a red light district (not part of the planning) and gave ourselves up to thermosed breakfasts of a less than continental nature. But we saw many wondrous things, too many for listing, the most impressive being Ostia Antica, Hadrian's Villa at Tivoli, the monastery of San Benedetto at Subiaco, the Vatican...

We were joined for the Tivoli day by Dr Frank Sear (Prof Classics Melbourne) who took us on a memorably wet tour of Hadrian's Villa. Indeed, the day was so wet that the authorities at the Villa d'Este were slightly embarrassed to say that there was not only no water for the fountains in the gardens but that they were still charging full entry price. Italian bureaucracy when in full swing cannot be thwarted so we left Tivoli fountainless.

Rome is many things to many people. It still retains the aura, somewhat muted by modernity, of the eternal city and it is probably right to say that each member of the trip found a different inspiration from it. The search for the pulse of a city takes time and Rome's is perhaps elusive enough to avoid capture in three days. The final morning (Sunday) in Rome was spent in the Vatican. The Papal blessing at midday in the piazza was witnessed by all and it was from this that we took to our charabanc for Orvieto and Montepulciano via a motorway stop and the controlled digestion of a bread-heavy packed lunch.

I think we all enjoyed the delights of the Tuscan hill town of Montepulciano. The hotel was welcoming, the food and wines good and although some of us met a certain cafe proprietress head on, the ambience of the town was in general to our delectation. We used the town as a base to explore Siena, San Gimignano, the monastery of Monte Oliveto Maggiore and the town of Montepulciano itself.

The nature of the group at this stage was such that we rarely met en masse. Each person explored with or without others so that at the end of the day, although we may well all have been to the same place, we had all "seen" different aspects of it. For my part I have a horror of being "guided" and it is possible that this psychosynthesis was relayed to the group. Besides, a certain female member of the party had a notebook into which were placed, at regular intervals, the follies of our linguistic utterances. Those who spoke loudly and often... thus my (and others) reticence so to do.

The road to Florence took us through the centre of Chianti Classico territory and members of the Wine Society (S. Carney, P. Dunleavy, A. Mayer) were at last able to legitimise it from the Blue Book's point of view. We visited the wine estate of Castello Vicchiomaggio and were given a comprehensive tour and tasting. Our packed lunch was eaten in the vineyards on what was a blissful autumn day.

Florence needs no introduction and it dealt with us as it has done with others for hundreds of years — admirably well. Our hotel, although not salubrity itself, was at least central and this meant that all of us could walk to wherever we needed. Central hotels in cities such as Florence have little need to prove their worth — a shame really, but understandable. Our first night in Florence was spent at the annual Henry Moore Lecture held in the Aula Magna of the University of Florence. The event is financed by The British Institute of Florence (grant from the Henry Moore Foundation) and this year's lecture was on the Italian influence in Turner's watercolours. We enjoyed a reception afterwards and on the next day the Institute kindly vouched a wine tasting for the group. We visited Vallombrosa and had the relevant passage of Milton read to us, we climbed domes and hills and wet-walked our way to Bellooysguardo. Some of us made the Uffizi, some the Pitti, some both, and others neither. A few made the church of San Miniato al Monte and heard part of Vespa... The possibilities of the town were and are manifold.

Our flight left from Milan and as a result we were able to see the Duomo, the Galleria, the outside of La Scala and the castle. Most of us were a little disappointed by Milan but I am told that the Milanese rather like it.

As a group we were mixed in age, provenance and inclination but it was remarkably homogeneous nevertheless. Trips of this nature are meant to be enjoyable learning experiences and I hope this was one of them.

Hugh Eveleigh

2. RUSSIA (reprinted from the Ampleforth News)

Ampleforth took Russia by storm, dividing a week between Leningrad and Moscow. We arrived at Luton Airport in the early hours ready for a 3.15am flight. Mr Galliver was able to while away the time on the quiz machines, providing us with the extra finance. Mr Dammann, however, would not oblige Chris Harding in lending him his credit card, despite the earnest promise of its return.

Our first taste of Russia was a bleak, cold Leningrad Sunday morning, each of us far from ready for long waits and stone-faced, gloomy officials. Lunch hardly cheered us up. An extended unofficial tour around Leningrad, led by our expert but inexperienced guide, Mr Dammann, seemed to cheer us up. We visited the Hermitage Art Gallery and the Peter and Paul island fortress. When we visited the "Aurora" (the battle ship which had signalled the start of the revolution, G.C.S.E. historians take note) Christoph Warrack's surprise at seeing a photo of Sverdlov which he mistook for one of Trotsky was expressed rather too loudly for one of the Russian school mistresses present; Christoph was however unable to keep the "Captain Tactless" crown from Harry Scrope whose head gear was to produce an even more vigorous reaction in the Moscow underground.

Hugh Eveleigh
The dance display later that evening brought mixed reactions. Gareth Marken remarked upon the "Chernobyl-like" effects of one of the dancers. Phil Carney was not alone in taking the opportunity to recover from previous exertions. On our last day in Leningrad having been to yet another museum, we were liberated remarked upon the "Chernobyl-like" effects of one of the dancers. Phil Carney in the afternoon, but by now, the novelty of the black market dealers, renamed "shifties" by the Ampleforth party, was wearing off.

Once in Moscow we were abandoned by our brilliant guide Anastasia whose replacement soon became notorious for attracting our attention with a peculiar cry of "Yoo-hoo". The circus was nearly as good as the folk dancing, each scene with its own mistake(s). We had the privilege of visiting a Russian school imaginatively named "no. 20", and challenged them to an international football match, in which we were duly beaten, much to Mr Galliver's disgust.

The Kremlin and Red Square had been frequented often enough, so most decided to pay MacDonalds a visit and were not put off by the long queue; others bypassed a similar queue at Pizza Hut to enjoy an equally welcome meal but some, desperate for western fodder, were tempted into doing both.

Our final full day started with yet one more tour, this time of the only efficient element of Russian society: the metro, costing less than 1 pence to travel anywhere, with trains arriving every minute and a half. We returned to Red Square for a final time so as to visit Lenin's Mausoleum: the queue was rather daunting, about the same length for those for cigarettes regularly seen in the street. Long queues were particularly noticeable throughout our week long stay, not that there was anything especially worth buying by Western standards once inside the shops.

On our final afternoon, we were once more let loose in the city, many of us trying to get rid of our remaining Rubles. Another appearance was made at either of the two restaurants, MacDonald's or Pizza Hut. The last night party was unforgettable: James Thorburn-Muirhead easily beat a rather drunken German "weight-lifter" in an arm-wrestling competition. An Irish group arrived before we left, plenty of time for fresh acquaintances to be made.

Then it was time to return home: no-one really wanted to go. Chris Harding was trying his best to stay behind, leaving his passport on the bus. Twenty-one boys are indebted to Messrs Dammann and Galliver for their much-appreciated leadership and assistance.

Martin Mullin (B)

3. FIRST WORLD WAR BATTLEFIELDS OF FRANCE AND BELGIUM

As I write, the world is on the verge of a war with Iraq. To anyone who joined Father Leo on a trip to the 1st world war battlefields around Ypres and Arras, this prospect surely conjures up pictures of vast, primly cut lawns, with identical white or black tombstones, or crosses, insufficient epitaphs, names, ages, and dedications to soldiers "Known unto God". It is easy on such occasions to mourn "the waste" or to express some patriotic drivel which pretends that there was no waste. The Great War was, as the Iraq war is, avoidable, in some way. There was no glory in the graveyards we saw: everything must be done to avoid it happening again.

The trip took place at half-term. Fourteen members of GCSE set one sailed an overnight crossing from Hull to Zeebrugge. Our first stop on land was at a large monument to King Albert of Belgium, marking the extent of the German trenches westwards at the sea. Next we pulled up at a set of reconstructed front line trenches. Here we undertook uninstructionally an exercise in GCSE's favourite historical idea — empathy: since the trenches were closed we climbed over the barbed wire and into the trenches; some members got carried away.

In Ypres there was much evidence of the war to be seen. Although all buildings have been rebuilt since the war, a plan in the museum showed to what extent the town had been damaged. The museum also featured uniforms, weapons, photographs and models which were useful in converting the knowledge acquired in the classroom into an apparatus with which to survey the battlefields.

The Ypres salient saw some of the most concentrated fighting of the war, both when the German advance was stemmed in 1914 and 1915, and during the British offensives of 1917. We saw numerous monuments and graveyards, the famous hills 60 and 62, at the latter of which we saw more reconstructed trenches, the Messines ridge, the fatal Passchendaele, and Mount Kemmel, to mention but a few.

The most memorable moment was attending the ceremony of the blowing of the Last Post under the Menin Gate in Ypres. The gate is covered with the names of those who were not given a grave of their own.

The next two days were spent in Arras which was the base for our studies of the battle of the Somme. This was a very different battle (it was a "big push" over a long line) and was therefore approached in a different way. We went to more places for a shorter time and saw in two days almost all the sites of failed British attacks on the fateful 1 July 1916. We saw Beaumont Hamel, Thiepval, Delville Wood, Sausage and Mash valley, and many more. Here we found more evidence of trenches than at Ypres: although they had not in general been preserved, the obscure ditches and stubborn deeds in farmed fields are still to be seen.

Arras was a less pleasant experience than Ypres: modern and less friendly. The proprietor of our hotel was an interesting character, but one from whom one would be best advised to stay away!

Much was attained from the trip: a greater understanding of material covered in class (particularly in my case why the hoped for war of movement turned into the static trench war it did, with both sides moving "as fast as an asthmatic ant with heavy shopping"), better vision of the geography and scale of battles; perception of how difficult the lack of communication made the commanding of battles. The trip was greatly appreciated. But to return to my first point: surely its main purpose will have been eradicated if in 70 years' time school trips are paying their respects in the Saudi desert at the tombs of yet more unknown soldiers.

Nicholas John (W)
4. MEDJUGORJE

For the fourth time an Ampleforth group went to Medjugorje, from 14 to 21 December 1990 - consisting of Thomas Armstrong (B), David Blair (W), Charles Crichton-Stuart (E), Peter Foster (T), George Hickman (D), Toby Madden (E), Thomas Spencer (E), Dominic Steel (B), Dominic Wightman (D), Patrick Graves (A, 1979), David Tate (E, 1947) Mrs Susan Stürling, and Fr Frances.

In a letter written a few days after returning from Medjugorje, Peter Foster (T) considered how and why and what had been changed for him: "Perhaps it was only then that I grasped what prayer really is and what it is to be alive through Christ in the Eucharist against being dead with the material. Who knows?" While still then that I grasped what prayer really is and what it is to be alive through Christ in the Eucharist against being dead with the material. Who knows? While still while there, Dominic Wightman (D) wrote of being "before... in a state of suffocation, and now a breath of fresh air — the meaning of everything became so basic — the banal confusion of our material world loses its point in this place. Whatever we are or are to become, the messages of Medjugorje should be breathed by all and forgotten by no one."

Another largely Ampleforth group, of friends and family, went with John Hickman (A60) 18 to 21 October 1990, and included George Hickman (D), James Hughes (C), Nicholas Leonard (O), Guy Leonard (O) and Alan Mayer (B58).

At Ampleforth, Fr Slavko Barbaric came twice in 1990: Firstly, on 3 April in the course of a British tour speaking to the young, Fr Slavko spoke about 300 of the school and others in St Alban Centre — he was brought here by Johnny Eldon (T55) and Robert Toone (C87). In August he came a second time and for 4 days as part of Fr Leo's Ampleforth conference on Eastern Europe 'A Time for Change' — then, in the discussions that followed his talk, Bishop Augustine Harris of Middlesborough said that if one really accepted the teaching of Vatican II (with its emphasis in Lumen Gentium on The Church as the People of God), then one must say that The Church had in a real sense already recognised the apparitions as authentic (it is estimated that 20 million have been to Medjugorje since 1981).

Old Amplefordians much involved in the Medjugorje activities include Robert Toone (C87) who was a founder member of a new community of prayer, called the Krievac Community (after the Mountain of the Cross) at Dalnally in Scotland, and which began on the Feast of the Exaltation of the Holy Cross, 15 September 1990; and he is also involved in Evangelisation Youth 2900, apostolic work in Scotland and throughout Britain — and especially the organisation of the Youth 2000 Retreat at Beckenham for 130 in late December 1990. Richard O'Kelly (C86) was part of the production team for the 1990 Ernest Williams video on the Youth Festival at Medjugorje (August 1989) and the World Day of The Young at Santiago de Compostella with the Pope (19 Aug 1989) called 'Children Clothed with the Sun'.

Of the monastic community, about 20 have been to Medjugorje once or more — these include: Fr Vincent, Fr Francis Vidal, Fr Maurus, Fr Damian (just a few weeks before he died in July 1990), Fr Julian, Fr Theodore, Fr Aidan, Fr Ian, Fr Edward, Fr Cyril, Fr Piers, Fr Alberic, Fr Matthew, Fr Richard, Fr Francis Dobson, Fr Alexander, Fr Cyprian, Fr Bernard, Fr Benjamin.
general excellent. R. Wilson at fly-half was also an enigma. Blessed with rapid acceleration, good hands and a fine kick, he could control matches. His precision kicking in both attack and defence was an important factor in many of the victories. But in running attack, he flattered to deceive; he would see a gap, fail to exploit it perhaps through lack of confidence and lose the ball. His support play was not able enough either but it is hardly fair to criticise a player who had to cope with four different scrum-halves in one season. He is a good player and has potential. The most skilful scrum-half was L. Cotton who lost his place for a while to the more powerful and aggressive J. Lester but he won his place back with stunning displays in the second half of the term in which his speed of pass and foot were self-evident. It is indicative that in only six matches were the first choice backs available for selection.

The forwards developed into a formidable unit even after the injury to C. Thompson. The front row deserved praise: C. Churton was big for a hooker and developed a fast strike but he never mastered the difficult art of throwing-in. A former back row forward he loved to have the ball in his hands. N. Dumbell was a solid loose-head: he has good hands and if he would only develop a desire to have the ball in those hands and be aggressive, he would be some forward. At the moment, ambition, explosion and fire are missing. J. Mangion was the tight-head prop, and it only became apparent how important his presence was when the two our games were lost. A pushover try was scored against the team in each of those matches. He was powerful in the tight, fast and aggressive in the loose. T. Hickman was a hard and was a fine scrummer: he never managed to dominate the line-out as it was hoped for he had a spring in him and good hands. His partner, A. Mayer, was more forceful and powerful. He had a sense of anticipation and was ferocious in the loose and tight-loose. He more than anyone must have missed C. Thompson. He was the vice-captain and led the forward more by example than voice, supporting his captain loyally. Selection for Yorkshire was no more than deserved. After the injury to Thompson, the back row had to be re-arranged.

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T. Gaynor, another who was subsequently to represent Yorkshire, was moved to No. 3 with success. He was fast and aggressive and when he begins to win more ball off the ground and develop a finer sense of distribution, he will be a fearsome forward. In the welter of injuries, J. Hartigan surfaced from the depths of LX club. Set 2 and nobody could have been more whole-hearted and determined: his astonishment and delight at being in the team was as fresh at the end of the season as it was at the beginning. Much the same happened to D. Lowe later in the season; both were good tacklers and both were fast and unselfish players.

The team was: J.W. Acton (C), N.R. Duffy (O), J.M. Dore (A), T.S. Codrington (J), T. Thorburn-Muirhead (O), R.M. Wilson (H), L.J. Cotton (J), N.J. Dumbell (H), C.M. Churton (O), J.A. Mangion (D), A.B. Mayer (J), T.P. Hickman (O), T.J. Gaynor (D), J.A. Hartigan (W), C. Thompson (B).

Also played: S.P. Habbershaw (A), J. Lester (A), R. Massey (J), N. Struder (D), D.
1st XV

R.M. Wilson (H), D. Lowe (H), T. Thorburn-Muirhead (O), N.J. Dumbell (H), T.P. Hickman (D), T.J. Gaynor (O), N.R. Duffy (O), L.J. Cotton (J).

C.M. Churton (O), J.A. Mangion (D), A.B. Mayer (J), J.M. Dore (A) (Capt), T.S. Codrington (J), J.W. Acton (C), J.A. Hartigan (W).
Congratulations to A. Mayer and T. Gaynor who not only represented Yorkshire but went on to play for the North. The former subsequently was selected for the North/Midlands against Australia (a match unfortunately cancelled) and as a non-travelling reserve for England against Australia on 23 January.

MIDDLESBROUGH COLTS 4 AMPLEFORTH 40 on 5 September
The complete dominance of the pack was negated by the frenzied and frantic efforts of the backs to open the scoring and it took twenty minutes before any sort of control and common sense was exercised to enable Acton to score a fine try wide out on the left. This was followed by the first of three by Dore who contrived to appear, with his speed and power, virtually unstoppable. There was another by Thorburn-Muirhead, playing his first game on the wing, but 16-0 at half-time was rather meagre reward for the superiority of the XV and indeed immediately after half-time Middlesbrough even contrived to close the gap to 16-4. But then Wilson harnessed the wind and the XV began to run away with it. The expertise of the back row and half-backs brought further tries for both wings and both centres and the XV had an encouraging first victory.

AMPLEFORTH 43 WEST HARTLEPOOL COLTS 4 on 8 September
Again the captain showed himself to be too fast and powerful for the opposition and scored four tries. There was a distinct improvement in scrum and line-out in spite of the rearrangement in the back row, both Thompson and Habbershaw being injured. Unsurprisingly therefore the loose play was not quite so good but it was disappointing that the half-backs did not function as smoothly as had been hoped. Nevertheless the backs scored all seven tries and there was much fine running instigated by both Cotton and Wilson. Acton's kicking boot was thankfully back in its groove.

GIGGLESWICK 6 AMPLEFORTH 38 on 11 September
The pitch looked immaculate and the School had as fair a start as the weather being 16 points up in ten minutes. Wightman scored the first in the left corner after good work by Acton who promptly converted to give himself the incentive to play a fine game in which his positioning and tackling not to mention his goal-kicking were of high class. An improving Cotton took advantage of his opponent's mistake to score the second and Doré ran under the posts for a third. Cotton indeed was back to his best and it was he who scored a few minutes later after Gaynor had won a maul and Doré, Duffy, Acton, Thorburn-Muirhead and Duffy again had been involved in a sweeping movement up the left. Acton failed to convert, a miss underlined by the admirable Leeds full-back who converted another penalty to leave Leeds in contention at half-time 13-9 down. But the XV moved up a gear at the start of the second half, Leeds being put under fierce pressure, and Gaynor peeling round the front of a line-out returned the ball to Hickman who crashed over in the corner. Wilson then sent Thompson in under the posts and the team were in the clear. Leeds then held the whip for some time but could not get over and two remarkable tries, one an individual effort by Cotton and the other a fine team effort finished off by Mangion concluded a memorable game.

IRADFORD G.S. 18 AMPLEFORTH 18 on 22 September
This was as exciting a game as one could wish to see. The School playing with the diagonal wind dominated the early exchanges and Acton kicked a good penalty. Bradford, by dint of solid defence, kept their line intact and on their first visit to the other end dropped a goal. A horrifying mistake on the stroke of half-time by the Bradford wing who fly-hacked the ball across field for Dumbell to catch, docked the defence and Dore raced over: This was a gift but Bradford were not in drawing level. Their aerial bombardment paid dividends in a touch one yard from the Ampleforth line. The ball was thrown in, the Bradford front man caught it and put it down behind the line before anybody else could move. The try was converted. Worse was to come because Bradford took the lead with an enormous penalty from 50 yards with only a quarter of an hour to go. The School again had ample opportunities in the form of several five yard scrums to score but were frustrated by the iron defence and again Acton had to come to the rescue with a penalty. With four minutes remaining it appeared Bradford had won the game: A naive drop-out followed by a failure to put the ball safely into touch gave Bradford the opportunity to win an easy ruck and score a try near the posts. But with unquenchable spirit the XV raced back to the Bradford line, Acton weaving a way through a crowd of players to open up a route to the line for Doré who, scattering defenders left and right, seized his chance and scored near the posts for Acton to convert.
MOUNT ST MARY'S 28 AMPLEFORTH 6 on 29 September

It is a long time since the School was beaten by such a margin. The game, collectively and individually, was an unmitigated disaster. The power of the forwards at the set scrum gave early cause for optimism but ball won from a line-out was about as rare as an orange in the desert: and to make matters worse the back row were not in the game in the loose. The XV reaped the whirlwind by making two elementary errors in the first half and one in the second, scoring own goals when not under pressure. Panic set in and to see such good players performing in this way was not a joyful experience. Even when down 3-13 at half-time, the belief was that in the end the School's heavier forwards would triumph but the faster, lighter and more aggressive Mount forwards gave them a lesson in tackling and rucking which the XV will do well to digest.

AMPLEFORTH 18 NEWCASTLE R.G.S. 4 on 6 October

It soon became apparent that the XV had got over their bad patch against the Mount. Taking advantage of the fierce south-westerly they penned Newcastle in their own 22 and it was not long before Wilson opened their defence with a classic break and enabled Dore to send Thorburn-Muirhead in at the corner for a delightful try which was improved by an equally good kick from the touchline by Acton. An anxious mistake however let Newcastle in for a priceless try against this wind and the XV knew that they had to score again before half-time. That try was not long in coming: Wilson and Codrington harnessed the wind once more to gain a foothold in the Newcastle 22 and a half-tackle by Wilson deceived the opposition just enough for Dore to receive a short pass and burst through to the posts. But even 12-4 at half-time was not nearly enough in these conditions. The team knew this and started the second half with a series of attacks, gaining more possession and controlling the game by pinning Newcastle in the South-east corner. The pressure eventually told and after near misses, Lester scored a gem of a try under the posts which Acton converted. The XV were never again in danger even after the mighty Thompson was taken off with a broken collar-bone and the game ended with the XV in control in an impressive performance.

AMPLEFORTH 18 SEDBERGH 9 on 13 October

This was the second of two fine matches played by the XV. It was an exciting game on a beautiful autumnal afternoon with the breeze blowing towards the School. The XV used this sensibly in the first half with Wilson and Codrington forcing their opponents back into their own half and often in their own 22 with a series of searching kicks. Acton showed he was on good form with a long penalty which used the right-hand post on its way over and he confirmed this with another from a difficult angle about twenty minutes later. Sandwiched between these two was a neat try scored by the improving Thorburn-Muirhead. The front row forced to scummage really low against a powerful Sedbergh eight headed against the head and Dore made the outside break to time his pass to perfection. If the School were satisfied with their 12-0 lead at half-time, they were shaken after five minutes of the second half when the score became 12-9. First Sedbergh were allowed to win a line-out ball and stroll over unopposed in the corner, a try admirably converted; and a few minutes later muddle in defence at the back of a line-out as opposed to the front led to an equally well-struck penalty. The XV shook off their lethargy although Sedbergh now inspired by the closeness of the score did not want to let them off the hook and were exerting pressure. Gradually their fire faded and the XV's attacks became more frequent. From one of these, swift rucking on right and left gave Dore the chance to score a lovely try and Acton converted to make matters safe. This was an excellent match between two good sides.

AMPLEFORTH 64 ST PETER'S 0 on 3 November

The showery weather did not prevent the team from playing with much virtuosity. True the opposition was not formidable but many flowing movements were bewildering in their speed and dexterity. St. Peter's were 14-0 down in as many minutes and 23-0 down at half-time. When the School turned to play with the wind and the slope an avalanche started, and the exchange of Massey for the injured Duffy who had attracted such attention with his powerful running and two tries early on made little difference. Much to Massey's credit. It was good to see Thorburn-Muirhead's developing talent as well as to see a welcome return to form of Habbershaw.

TONYHURST 6 AMPLEFORTH 22 on 10 November

Log and drizzle did not make the journey any more appealing than the XV's dull start in this match. They did not look happy starting with such lack of interest, movement and fire that a surprised Stonyhurst dominated the game for twenty minutes, kicked a penalty and kept that lead until well after half-time. Only in the second quarter of the first half did the XV begin to win ball and then poor choices of play allied to worse handling and timing and aggressive Stonyhurst tackling, ruined their efforts. Carelessness at the opening of the second half led to further suffering and only after twenty minutes did Acton kick a long penalty which made up for his monster effort of the first half which had rebounded from the crossbar. At that the XV seemed to take heart and regain confidence. Wilson's line kicking drove Stonyhurst back into their own half and Codrington at last had the wit to use the blind-side and put Thorburn-Muirhead in for a try. Not even a penalty from Stonyhurst to make it 7-6 could now stop the School. From the kick off, Acton replied with another long and accurate penalty. The XV were now winning ball from everywhere and a heel off the head allowed Wilson to follow Codrington's footsteps but score on his own on the blindside. Acton sent the conversion kick through the middle from the touchline and repeated the feat a minute later when Dore punished a weak Stonyhurst clearance by scoring a try in the same corner. The final score flattered the School in a match in which the XV were strangely subdued until the purple patch at the end.
The XV reached Durham's 22 on only three occasions in the first twenty minutes. On two of those occasions they scored and on the third they almost did. This was just as well for the School spent much of the first half engaged in desperate defence against a strong and well-balanced team who had taken the lead with a try from Gaynor and Hartigan, who was a colossus in both attack and defence — itself inspired by Mayer's courageous fall to win a ball at the back of a line-out, levelled the scores and a few moments later another line-out won at the back by Gaynor and Hartigan enabled Lester to work the blind-side and put Duffy in at the corner. Sadly Acton's kicking was not in the same vein as at Stonyhurst and it was fortunate that the Durham kicker suffered the same malaise. The play was more even after the break and swung excitingly from end to end. The School appeared the more dangerous side and on several occasions appeared to be in at the corners but were denied by covering defence from Durham. The latter for their part could make no similar headway in the backs and had to attempt a pushover try twice but that too was denied. They closed the gap to one point with a penalty under the posts and then were given another from almost straight in front with five minutes to go. It was missed and the XV in their turn thought they had scored a try in the left corner when touch was given. This was a high-class game played at pace and was a credit to all thirty players.

Pocklington arrived with a reputation as a fine team with a record exactly the same as the XV i.e. Played 9, Won 7, Drawn 1 Lost 1. But there was no doubt of the outcome of this match from the earliest moments. The School chose to play up the slope and for a quarter of an hour won all the ball and dominated the game to such an extent that it came as a surprise to realise that the score was only 7-0, a try by the brilliant Mayer and a straightforward penalty by Acton being the only rewards. The match then became more even and the School had their share of defending to do although in truth Pocklington did not look as if they were going to score. But in the second half, the greater power and speed of the XV had a telling effect. A series of line-outs won at the back by the School enabled Dore to score at the right hand corner and shortly afterwards Duffy was over in the left corner from another blind-side attack. It was only justice, given the superiority of the XV that Dore should score under the posts in the final minute. This was a high-class game played at pace and was a credit to all thirty players.
stern test — although we controlled much of the play, they always looked threatening. We ended a nail-biting match 20-14 ahead. Poor handling let us down at Barnard Castle and we made hard work of our 18-4 win. As we moved toward the eagerly awaited Sedbergh game, the backs were becoming more confident and expansive in their play, and the forwards increasingly powerful. At Newcastle we fielded what was probably our strongest pack, and outstanding performances by Gilmore, Habbershaw and Studer saw us home 26-8. In the build up to the Sedbergh game we lost Gilmore and Habbershaw with injuries, and Erdozain was ill on the day, just to compound the misery! In the match we were always one pace slower than Sedbergh, who eventually, won an exciting match 12-17. After half term we resumed our winning ways with victories over a strong St Peter’s side (26-19), Wakefield (50-0), Durham (30-4) and Pocklington (46-3), Stonyhurst provided the toughest test and we were well pleased with the 9-0 result.

The team often played sparkling rugby — inventive, invariably entertaining. They supported each other well, enabling constant movement of the ball. The pack was good — the front five solid and the back row mobile. Gilmore was outstanding, and with Cleary, Murphy (or O’Leary) the front row was never moved backwards. Thompson always threatened in the loose, McFarland superb in the line-out. Erdozain, Studer and Lowe provided a well balanced back row, each in turn having individually outstanding performances. Lowe led the pack with success, and always by example. Everyone worked hard to get fit and stay fit. We were blessed with two excellent scrum halves! — Lester for the first half of the term and Cotton for the latter part. Cotton ‘sold’ more dummies than I have seen from one player in a season. They always worked! His partner at fly half, Nick Lamb, gained in stature and had an impressive season. Wightman and Harding were regular centres and played well as a pair, Harding using Wightman’s pace to good effect with the timing of his pass. The strength of Lane-Nott and the pace of FitzGerald completed an effective back division. Knight at full back was solid and safe — particularly resilient under the high ball. It was a good side.

The team was: E.W. Knight (D), J.W. FitzGerald (E), C.J. Harding (J), D.M. Wightman (Capt) (D), R.B. Massey (J), P. Lane-Nott (B), N.R. Lamb, J.R. Lester

Results:

<table>
<thead>
<tr>
<th>Opponent</th>
<th>Result</th>
<th>Score</th>
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<tbody>
<tr>
<td>v Leeds G.S.</td>
<td>(A)</td>
<td>W 18-4</td>
</tr>
<tr>
<td>v Bradford G.S.</td>
<td>(H)</td>
<td>W 50-4</td>
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<tr>
<td>v Mount St Mary’s</td>
<td>(A)</td>
<td>W 20-14</td>
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<tr>
<td>v Barnard Castle</td>
<td>(A)</td>
<td>W 18-4</td>
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<tr>
<td>v Newcastle R.G.S.</td>
<td>(A)</td>
<td>W 28-6</td>
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<tr>
<td>v Sedbergh</td>
<td>(A)</td>
<td>L 12-17</td>
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<tr>
<td>v St Peter’s</td>
<td>(H)</td>
<td>W 26-11</td>
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<tr>
<td>v Q.E.G.S.</td>
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<td>v Stonyhurst</td>
<td>(H)</td>
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<tr>
<td>v Durham</td>
<td>(H)</td>
<td>W 30-4</td>
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<tr>
<td>v Pocklington</td>
<td>(H)</td>
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The first games always tend to be untidy, that with Giggleswick 2nd XV being no exception. It was clear that we had a strong side even if the forwards did not get to the breakdowns in either the numbers or at the speed desired. D. Lowe (H) was an exception; at open side flanker he was first at the breakdown and was always constructive. The backs tended to drift across and did not show what they were capable of. In the end Ampleforth deserved their 20-10 win. Next they came up against a strong Leeds Grammar U17’s side. The forwards dominated in the scrum but could not take advantage of this, and Leeds were superior in every other phase. Eventually they went down 11-30. In the match with Mount St Mary’s, the side were outstanding; the forwards produced good clean ball and supported the ball-carrier so as to maintain possession, the backs had a wonderful time playing behind this, and the team won 62-3. The side started reasonably well against Newcastle going 16-0 up quickly. They were not, however, playing well. They seemed to be going through the motions. The Newcastle side seeing a chance surged forward and were gaining in confidence. Ampleforth lay down before them and were 20-16 down before they could pick themselves up. In the dying seconds Ampleforth ran the length of the pitch but failed to give the scoring pass. The boys could feel themselves a little unlucky; however they have only themselves to blame for their earlier loss of concentration. Sedbergh dominated us in the right; however, in the loose Ampleforth were most committed in the tackle. J. Towler (D) having moved from the wing to open side flanker had an outstanding game. The half backs E. Willcox (E) and C. Williams (B) kicked intelligently in defence and set their line going when they won good ball. The backs handled well to create two overlaps for G. Smith (T) who outpaced the defence to score two tries. He was to end the season as top points scorer with 64 points. The side held on to win 10-4. The next three games saw the side hone its game against committed but outclassed sides, beating St Peter’s 32-0, Stonyhurst 17-0 and Durham 20-6. The game against Yarm 1st XV was a close fought affair. The team defended well in the first half against a strong wind. The pack dominated the scrum and therefore could defend their line and also had a base to attack from. A. Zino (C) kicked a vital penalty to level the scores at 3-3. Ampleforth saved their best until the last minute. A flowing move in which the forwards linked well with the backs ended in G. Smith (T) scoring in the corner. The side ended the season with a fine 46-0 win against Sir William Turner’s 1st XV.

The attitude and commitment of the side was exemplary the captain N. Daly (H) and vice-captain L. Campagna (J) lead by example on the field and were prepared to devote time in organisation off the field.

D.W.
THE AMPLEFORTH JOURNAL

v Giggleswick 2nd XV (A) W 20-10
v Leeds G.S. U17's (A) L 11-30
v Mount St Mary's (H) W 62-3
v Newcastle R.G.S. (A) L 16-20
v Sedbergh (A) W 10-4
v St Peter's, York (A) W 32-0
v Stonyhurst (H) W 17-0
v Durham (H) W 20-6
v Yarm 1st XV (H) W 7-3
v S.W.T. 1st XV (H) W 46-0

Results:

20-10
11-30
62-3
16-20
10-4
32-0
17-0
20-6
7-3
46-0

Team: T.J. Maguire (B), G.B. Smith (T), G.J. Lascelles (A), G.V. Andreadis (A), P.A.J. Hussey (B), C.P. Williams (B), E.J. Wilcox (E), P.J. Murphy (I), N.M. Daly (H), J.P. Garrett (D), M.W. Hurley (W), A.J.C. Clapton (A), M.A. Ayres (B), J.D. Towl (D), J.N. Campagna (J). Also played: R.A. Crossley (B), A.J.P. Zino (C), R.B. Massey (J), B.J.E. Guest (W), D.J. Robertson (W), P.E. Fiske de Gouveia (T).

4th XV

P.6 W.5 L.1

There has been an excellent spirit in LX. The players have commitment, industry and determination. At times players had to be left out and without exception they responded well. When called upon, 4th XV players did not let the side down. In R. West (B) the side had a solid and adventurous fullback. As a last line of defence his tackling was first rate, he was secure under the high ball and he had more pace than others suspected. P. Kirby (O) played at both winger and fullback. He was a quick and elusive runner with the ball. He ended the season as top scorer with 28 points. D. Madden (E) was the other regular winger, whose interception against Barnard Castle where he had to run the length of the pitch to score was the turning point in that match. S. Gallway (C) captained the side, a quiet but effective leader, and a penetrative runner with the ball. Unfortunately the backs tended to drift across the field and therefore limited his impact. P. Hussey (B) was his partner in the centre early in the season: strong, quick and possessed a good pair of hands. N. Irven (C) played at both centre and wing, a solid defender and a regular points scorer. At scrum half A. Oxley (A) had a fine season: he improved the speed of his pass, he is robust for someone of his size. At fly half J. Jenkins (J) had a good pair of hands. He worked hard at his line kicking early in the season to good effect and as the term progressed he gained confidence. The pack was a good scrumming unit. They worked hard at learning the techniques necessary to produce good clean ball. In D. Reitzik (B) and J. Ryland (B) the side had two solid and reliable props. J. Mullin (B) and J. Ryland (B) were the locks. Neither is great in stature, but what they lack in size they more than made up for in commitment. The back row of D. Blair (W), H. Boyd-Carpenter (B) and A. Zino (C) dominated the opposition and provided the platform that the rest of the team used so well. C. Hickie (A) showed that he was a most difficult opponent to stop. The team can be proud of the way in which they pulled together. It was unfortunate that they lost their unbeaten record to Pocklington in the last game.

96 W.5 L.1

Results:

26-0
48-0
13-8
29-12
32-0
8-10

Team: R.F. West (B), P.N.Y. Kirby (O), D.S. Gallwey (C), P.A.J. Hussey (B), D.I.W. Madden (E), J.E.T.M. Jenkins (J), A.P.M. Oxley (A), D.H. Reitzik (B), J.C.R. Toulhrust (C), J.A.F. Pace (C), M.J. Mullin (B), J.G. Ryland (B), D.J. Blair (W), H.T.D. Boyd-Carpenter (B), A.J.P. Zino (C). Also played: W.F.C. Hickie (A), A.J. Daly (A), N.P.D. Irven (O).

U16 Colts

P.6 W.2 L.4

The season began with the team facing a serious confidence problem but ended with them giving a display of confident and forceful rugby. The first outing to Leeds demonstrated a determination to succeed, and did so despite glaring weaknesses. After such a positive start the game against Read School was disappointing as both sides failed to establish any rhythm in wild conditions. The team was fortunate to win with the only try of the game by D. Wootton. The challenge of Bradford appeared daunting after this, but the team faced it with character and pride. Indeed the tidal wave of Ampleforth pressure saw the team leading by a goal to nil for much of the game. The tackling of both sides was ferocious, so it was sad when the deciding try for Bradford resulted from a missed open field tackle. This game had given the team belief in their capabilities and this was needed against Barnard Castle as they found themselves trailing 8-4 with 10 minutes to play. The team transformed itself and produced the best rugby of the game to win through a try by T. Spencer converted by F. Op den Kamps and a further penalty by the same boy.

Newcastle R.G.S., proved to be as aggressive and enthusiastic side but the team managed to get ahead early, and the forwards began to control the game. Our two trips either side of half-term were disappointing as the team lost to sides they were capable of beating. These set backs appeared to spur the team on and a strong Durham team was beaten in a closely fought contest. Pocklington too were beaten as the side one again took the lead early and never gave away this advantage.
although the margin of victory could have been larger had the team adopted different tactics.

The best performance was saved until the last game when Ampleforth faced a successful Hymers team. Ampleforth started hesitantly, but once they had mastered their nerves the play was exhilarating. Forward pace and power provided quality possession which the backs used to devastating effect scoring six tries through M. Dumbell and J. Hughes (two each) L. Hickman and T. Madden with Op den Kamp converting four of them.

The team was led by J. Channo from the centre, a new position for him which made his job all the more difficult. He not only improved as a player but as a captain too, and the boys had no doubt as to who was in control on the pitch. His partner in the centre M. Dumbell always offered a threat and scored spectacular tries. As a combination the two boys were never beaten in defence. J. Hughes developed into a reliable fly half, he has quick hands but needs to try and read the game. He received a consistent service from E. FitzGerald who worked ceaselessly at improving his game. Both wings had good seasons Op den Kamp quickly made the right wing position his own; he also proved to be a good goal kicker. G. Hickman came in at half term and showed a genuine will to improve; he has talent but must guard against lapses in concentration.

The forwards were eager to work and became a formidable pack. The front row belted their size and became a formidable trio. G. Banna, S. Easterby and J-P Pitt were never equalled in the set scrum and all three were driving forces in the loose. J. Flynn and A. Crabbe completed the front five and both were tireless. The forwards were eager to work and became a forceful pack. The front row belted their size and became a formidable trio. G. Banna, S. Easterby and J-P Pitt were never equalled in the set scrum and all three were driving forces in the loose. J. Flynn and A. Crabbe completed the front five and both were tireless. The forwards were eager to work and became a forceful pack. The front row belted their size and became a formidable trio. G. Banna, S. Easterby and J-P Pitt were never equalled in the set scrum and all three were driving forces in the loose. J. Flynn and A. Crabbe completed the front five and both were tireless. The forwards were eager to work and became a forceful pack. The front row belted their size and became a formidable trio. G. Banna, S. Easterby and J-P Pitt were never equalled in the set scrum and all three were driving forces in the loose. J. Flynn and A. Crabbe completed the front five and both were tireless. The forwards were eager to work and became a forceful pack. The front row belted their size and became a formidable trio. G. Banna, S. Easterby and J-P Pitt were never equalled in the set scrum and all three were driving forces in the loose. J. Flynn and A. Crabbe completed the front five and both were tireless. The forwards were eager to work and became a forceful pack. The front row belted their size and became a formidable trio. G. Banna, S. Easterby and J-P Pitt were never equalled in the set scrum and all three were driving forces in the loose. J. Flynn and A. Crabbe completed the front five and both were tireless. The forwards were eager to work and became a forceful pack. The front row belted their size and became a formidable trio. G. Banna, S. Easterby and J-P Pitt were never equalled in the set scrum and all three were driving forces in the loose. J. Flynn and A. Crabbe completed the front five and both were tireless.

The backs played against a number of quality back divisions and while the defensive alignment has not always been as orthodox as one might have liked, they reduced each of them to mediocrity. They created and scored scintillating tries, none more so than in the tightly contested Pocklington game. The number of interchanges and amount of backing up in that move alone underlined their talent. Zelowski was a tower of strength; Ferrars has had to overcome a lack of confidence; Martelli at scrum-half is an outstanding passer of the ball; Little has been a 'find': He started as the 'fill in full back' and a possible weak link; when moved to fly half he added stability and control. Codrington is a natural at full back: the timing of his runs into the line getting better and better; Crowther has been patient and uncomplaining, playing all of the positions in the three quarters — apart from scrum half — as the whim of the coach and the availability of players prescribed; the wings, Mostyn and Slater, became quicker and were an increasing threat.

The platform the front five created was well used by the breakaway forwards. McConnell revelled in his role as an initiator of attacks and Murphy had an equal amount of enthusiasm and talent to exploit the openings thus created. Richter though not being a natural open side, adapted to the situation and proved to be effective. He was also capable of launching attacks himself as in the Sedbergh game. Once the back row were on the move they were well backed up by all of...
the front five, major contributions from FitzGerald and Kennedy in particular.

A season in which a lot of progress has been made and enjoyment gained needs a note of caution. The high percentage of possession gained meant that only a small amount of defending had to be done. Would the standard of tackling shown against Sedbergh have been sustained in the same way as some opposing sides? More of a worry is whether the discipline and control which developed is a veneer or has genuinely been adopted. The evidence of the house matches suggests that, for some, progress has been made, but for others? — there is a long way to go.

The side had the best record of any under fifteen side I have taken. The fixture list is stronger. It could be the best combination that Ampleforth has seen at this level for some time. Their success has been achieved without any planned moves in either the forwards or the backs; the only signal or calls used were for throwing the ball in at the line-out. The way the boys are now able to react to situations that confront them (instead of performing robot like) is encouraging and a testament to their willingness to listen and learn.

Results:

- v Leeds G.S. (H) W 32-0
- v Scarborough Coll. (A) W 34-8
- v Bradford (A) L 4-8
- v Barnard Castle (H) W 27-18
- v Mount St Mary’s (A) W 36-4
- v Newcastle R.G.S. (A) W 28-6
- v Sedbergh (H) W 20-0
- v St Peter’s (H) W 22-4
- v Hymers Coll. (H) W 25-3
- v Stonyhurst (H) W 25-7
- v Durham (A) W 32-0
- v Pocklington (A) W 15-4
- v Gordonstoun (A) W 20-0
- v Sir Robert Gordon’s (A) W 26-0
- v Gordonstoun (A) W 25-6

Team: A.D. Codrington (J), M.J. Slater (C), M.J. Zoltowski (H), L.S. Ferrari (B), W.M. Crowther (H), C.C. Little (H), S.D. Martelli (E), M.G. FitzGerald (C), C.J. Minchella (H), M.J. Middleton (A), J.E. Dilger (O), J.F. Kennedy (D), J.S. Murphy (C), J.F. McConnell (T), A.A. Richter (B). Also played: D.J. Melling (A), D. Telford (A), T. Mostyn (J).

On the face of it, this is not an impressive record for this year’s under 14 XV, but the results do not tell the whole story. To begin with, the system is against the junior side since, barely three weeks after joining the school, they are pitched in against the likes of Bradford Grammar, the toughest fixture on the list. Moreover, this particular side was cruelly hit by injuries: the first choice fly-half, Walsh, missed six games owing to concussion; Record, the captain, was ill for two, and Pace, potentially the best player, appeared in just four games before breaking his collar bone. Thus, it was not until after half term that anything like a settled side emerged. It is to the credit of the team that they recovered from five successive losses to win the last three games of the season against tough teams — Hymers, Durham and Pocklington. Having said that, there were two disappointing results when the team did not do itself justice, v. Newcastle and St Peter’s.

The front row remained constant: Massey was steady at loose-head, Russell-Smith adapted well to the role of hooker, and Marcellin-Rice performed admirably, considering that he had never played the game before. Innan progressed well in the second row, at times impressively aggressive and his handling improved. He had a number of partners, Prendergast, Cane and Horth who, although the smallest, was the most committed of the three. Strick played on the blind-side and began to give of his best towards the end. Thorburn-Muirhead played well at times on the open-side but he will have to practise with commitment if he is to do his talent justice. Record was a tower of strength at number 8. He led the side by example, both in matches and in practice — a commendable effort in a difficult season.

Several scrum-halves were tried before Holmes, a converted hooker, made the position his own. He learned well, and never shirked the physical responsibilities. However, he will have to become a more effective passer. Walsh at fly half read the game well, locked intelligently — especially out of defence — and played with enthusiasm and commitment. Bowen-Wright and Greenwood — both converted flankers — performed commendably in the centre. They tackled effectively — no side scored against us as a result of a missed tackle in the centre. Quirke was another whose attitude was exemplary. He accepted any imposition placed upon him and served the team well whether he played in the centre, at fly-half or on the wing. Goslett, the most talented runner, lost his place because of his reluctance to tackle and practise. Billett progressed from being a liability at the beginning to becoming a competent performer by the end: his concentration is weak and his handling needs practice. At full-back, Johnston-Stewart was courageous and his ability to kick with both feet proved valuable in defence: he needs to work on positional play.

Thus, once the team settled down, progress was made; they learned quickly. They were not helped by the fact that competition for places was not as keen as it should have been. The B team was disappointing in both practice and performance. However, there are several players who, given a change of attitude, would push hard for places in the A team.

Results:

- v Leeds G.S. (H) L 4-16
- v Scarborough (A) W 48-6
GOLF

The Vardon Trophy competition was played on the first weekend, and it was combined with the Daily Telegraph Junior Golfer of the Year competition, postponed from the Summer Term. Max von Habsburg (E) won with 74 (12 over par), the same as last year’s winning score. His nearest rivals were Anthony Havelock (T) 76, Peter Foster (I) and Matthew Fox-Tucker (I) 79, and Scott McQueston (O) 80.

The match against Sandmoor was as usual one of the highlights. We only won one of the four matches (Ray Gilmore and Ian Morrison), but even that was an achievement against excellent golfers on their own course. Sandmoor is a magnificent course and the Club trains and manages a strong junior section; we gain a lot by having this annual match even though our successes are few. The conditions this year (unlike 1989) were perfect, but the same could not be said of the Golf Foundation Schools Team Championships played on an adjacent course at Headingley. A strong wind made scoring difficult, but even so our team (Peter Foster, Max von Habsburg and Matthew Gilman (W)) played below their best. None of them beat 90 and 16th out of 24 was a poor result. The other match was at Ganton against the Old Ampleforthian Golfing Society. The format for this is different from any other match we play. The players go round the course in fours, but each four consists of two singles matches. Of our 8 team members only Dominic Thompson won, so the result was a heavy defeat. Actually it was not quite so one-sided: Peter Foster, Max von Habsburg, Luke Hawkesbury (O) and Matthew Gilman all lost by only one hole.

From all the above it may be deduced that this year’s golfers are not a strong group, but there is plenty of enthusiasm and 30 or so play most days of the week. Andrew Marshall, the professional from Thirsk & Northallerton G.C. has given weekly lessons, mainly for the better golfers. But one of the strongest influences aiming to raise standards has been a generous member of the O.A.G.S., Dick Whedbee (044), who has for the third year provided prizes which have been competed for over much of the term. The conditions of the competition allow individuals to play any number of rounds over the course, with the best only counting. This year the first prize was a set of ‘Mizuno’ irons. In the end Peter Foster, the captain, was the lucky one scoring 3 over par for the one round of 10 holes. (He was lucky also in sisking his second shot at the 8th for an eagle 2!) Max von Habsburg won the second prize, a leather golf holdall, with 4 over par. Dick also provided lesser prizes in the form of 2 dozen golf balls; Matthew Gilman, Julian Robertson (W), Angus Graham (C), Dominic Thompson (W) and Roger Evans (C) among the seniors, and Christian Mindella (H), James Lowther (O) and John Kennedy (D) among the juniors, won these. A long running competition which encourages many to go on trying to improve their score, is a good way to bring on young golfers; we are grateful to Dick for his generosity.

S.P.T.
ACTIVITIES
COMBINED CADET FORCE

New recruits to the CCF are always given a brief explanation of the three Service Sections so that they can opt for the one most likely to interest them. This year, for the first time, the briefing session was in the Alcuin Room, which allowed a rather more sophisticated presentation than usual. In particular it included an excellent 6 minute video compiled by Tom Waller (A) from the full length video made of the 1990 Inspection by Fr Justin’s video unit team. This gave a short but exciting glimpse of some of the things done in the CCF and it may be the beginning of a new capability — not just a means of publicising, but a means of making our own training aids.

The pattern was the normal one for the Autumn term. The first year, instructed by Csgt T.J. Gaynor (D), Sgt THCDeR Channer (D) and Sgt C.A. MacDermot-Row (H), and assisted by NCOs of 10 CTT, were trained in Drill, Weapon Training, Map Reading and Fieldcraft. By the end of the term they had all been tested in and passed Weapon Training.

The Second year competed for the Irish Guards Cup. Three sections did Battlecraft, instructed by their section commanders and supervised by members of 10 CTT. Towards the end of the term they had a test exercise at Strensall for which marks were awarded out of 550:

<table>
<thead>
<tr>
<th>Section</th>
<th>Commander</th>
<th>WO</th>
<th>NCO</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>No 1 Sec</td>
<td>(UO N.C.L. Perry (E), WO L.A.J. Brennan (E))</td>
<td>449</td>
<td></td>
<td></td>
</tr>
<tr>
<td>No 2 Sec</td>
<td>(UO E.B.C. van Cutsem (E), Sgt P.A. Getman-Ribbon (C))</td>
<td>462</td>
<td></td>
<td></td>
</tr>
<tr>
<td>No 3 Sec</td>
<td>(UO A.B.A. Mayer (J), WO L.N. Campagna (J), Sgt A.R.D. Freelend (J))</td>
<td>430</td>
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The other four sections did campcraft and 1st Aid. They were unlucky in having a wet afternoon and evening for their test, but most did well, though one made a map reading mistake which caused them to reach the bivouac site late. The marks were:

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<tr>
<th>Section</th>
<th>Commander</th>
<th>WO</th>
<th>NCO</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>No 4 Sec</td>
<td>(WO J.N.R. Flanagan (D), Sgt R.S.L. Leach (D))</td>
<td>(100)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>No 5 Sec</td>
<td>(WO P.B.A. Townley (T), Sgt A.B. Havelock (T))</td>
<td>58</td>
<td></td>
<td></td>
</tr>
<tr>
<td>No 6 Sec</td>
<td>(WO J.D. Browne (D), WO D.J.B. McDougall (B), Sgt WW. Gordon (J))</td>
<td>56</td>
<td></td>
<td></td>
</tr>
<tr>
<td>No 7 Sec</td>
<td>(WO N.J. Collins (W), Sgt J. Mitcalf (B))</td>
<td>53</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

There were a record number of third year volunteers — 35 — and these were trained in an NCOs’ cadre by Sgt Thompson and Cpl Wallace of 1st Bn The Green Howards. This regiment has kindly taken over the Cadre which for the last 3 years has been run by 1st Bn The Prince of Wales’s Own and have well maintained the high standard which they set. We are grateful to both regiments.

ROYAL NAVY SECTION

As is normal for the Autumn term, the Section has been committed to basic training of the New Entry Cadets and to the theoretical side of Navigation with the Second Year. Thanks to Lieutenant-Commander Wright, most Second Year cadets know, in theory, how to read a Chart and take bearings in order to plot a ship’s position. We were visited again by the RN CCF Liaison team; Captain Masterton-Smith, Deputy Director of Naval Recruiting also paid us a visit. The term ended with our first visit as a Section to our ‘Mother Ship’, HMS AMBUSCADE. While some Cadets grumbled at the prospect of a journey to Birkenhead and back, all enjoyed the visit.

R.A.F. SECTION

The highlight was a visit by Wg Cmdr West, officer in charge of Head Quarters Air Cadets, R.A.F. Newton, to present U.O. Layden (J) with an unique award. This was the Sir Geoffrey de Haviland Flying Foundation medallion, which he was awarded for obtaining the highest individual score in the Air Squadron Trophy, a national competition. The R.A.F. section’s team came third in the overall competition. Congratulations to all concerned.

R.A.F. Leeming once again accommodated us for air experience flying, despite intense pressure on resources and flying time due to the international crisis in the Gulf. Sixteen cadets were flown in the Chipmunk trainer, several of them flying the College. The section also went to R.A.F. Linton-on-Ouse to gain experience in the R.A.F.’s new Grob 109 glider, unfortunately gale force winds kept us grounded.

U.O. J. Robson (A) on a visit R.A.F. St Mawgan was invited to fly in a Nimrod maritime patrol aircraft, while it exercised with a German Type 206 submarine. The flight lasted 60 hours. He deserves recognition for being the first R.A.F. cadet in this school to take part in the Colts Canter March and Shoot competition.

SHOOTING

R.E.F.A. Lorriman (H) was appointed Captain of Shooting 1990-91. Four weeks into term we took part in the North East District Skill at Arms Meeting. The team used the Cadet General Purpose Rifle (5.56mm) and won Match 1, Match 2, The Falling Plates, Champion Contingent, The Pool Bull was won by the Captain.

The following week the team took part in the annual North East District March and Shoot Competition Exercise Colts Canter at Catterick. Overall we were placed 3rd.

On the Small bore scene 3 Teams of five entered the British Schools Small Bore Rifle Association Autumn Leagues. We won two of the leagues and came second in the other. The 1st eight took part in the Stanforth competition and were placed 32nd out of 56 teams. In the Inter House competition, St Aidan’s were first with 450, St Cuthbert’s 2nd with 444, and St Dunstan’s 3rd with 440. Best individual scores were as follows, 122, J.T.E. Hoyle (H), 121, J.R.P. Robson (A), 120, A.B. Luckhurst (T), 119, B.A. Ford (A).
DUKE OF EDINBURGH'S AWARD

Expedition activity commenced with the assessment of two groups of Silvers, coordinated by Mrs Melling and by Miss I. Whittaker of the North York Moors Expedition Panel. These were followed by two groups of Bronze participants, who were assessed by Messrs Astin, Billett, and Marshall, assisted by senior boys from this year's Award Leadership group.

A Gold Expedition group, L.A.J. Brennan (E), F.P. Goto (H), R.E.E.A. Lorriman (H) and Brendan Rouse (an old Stonyhurst boy assisting in the Junior House) undertook their assessment in the Swaledale-Wensleydale area. They were supervised and assessed by Corporal Canavan and Sergeant Major Carter (70 OTT).

The Day Conference for residential establishments operating the Award in the North East of England was a success: the conference, consisting of delegates from 24 residential institutions of all kinds (boarding and special schools, community homes and other custodial establishments) was addressed by the Duke of Edinburgh North Eastern Regional Officer, Mr Andrew Reade, and by Mr Richard Goddard, the Award Liaison Officer for Independent Schools (a Housemaster at Malvern) as well as by leaders from the various operating units. The theme was the challenges facing the Award Scheme in residential units, and the new Award Handbook and Record Books were introduced. Thanks are due to Father Dominic for supporting the conference, and to Father Charles and the staff of the Guest Room and Upper Building for the welcome and hospitality they extended to the participants.

Many other Award activities took place. Examples included a Youth First Aid course conducted by Stuart Carney (A) and examined by Mrs Dean, a swimming course run by Father Julian, and a Physical Achievement course under Mr Gamble. Our thanks to all these instructors, and to all others who have helped the Award Scheme.

A presentation ceremony was held in Malton on 30 November. The following have achieved Award standard:

**Gold Award:** S.M. Carney (A), J.B. Louveaux (B90), E.J.B. Martin (J90), D.T. McFarland (W90), M.J. Tyreman (T90).

**Bronze Award:** C.A. Carnegie (C), E.A. Davis (O), J.F. Fry (E), T.E.E.A.G. Kerrigan (O), M.R.M. Parnell (C), A.N. Russell-Smith (H).

THE CLASSICAL SOCIETY

The term began with a visit by Professor Peter Walsh of Glasgow University, who showed both his kindness and breadth of interest by giving a class on mediaeval Latin love lyric, before going on to lecture on the Roman historian Livy. Professor Walsh defended Livy against his many critics without in any way trying to conceal the weaknesses in Livy’s historical method. This learned and interesting treatment was a challenge to those who express relief at the fact that much of Livy’s work is lost. Mr Christopher Megone of York University gave the second lecture, a clear and valuable introduction to the ethics of Aristotle, useful to both classicists and theologians. It is a pity that Aristotle, whose works were so influential in the development of Catholic philosophy, has found no place on any A level syllabus I am aware of. Finally Mr Nicholas Purell of St John’s College Oxford gave a fascinating talk on Augustus and the city of Rome, showing how Augustus created the legend of Rome as the grand capital of an organised empire, and how it is important not to impose anachronistic principles on our understanding of the ancient world. Our thanks to Fr David and Fr Charles, and for the continuing work of the Society’s officers under A.D. O’Mahony (D).

ACTIVITIES

This term’s films represented a cross section of international cinema, and their popularity proved that America was not the only source of delectation for our society.

**INTERNATIONAL AFFAIRS** was well received. It proved to be a fast-paced thriller emphasising the corruption within a seemingly well-run police force. This was a perfect starter. **THE KRAYES** was the best British film of the season and followed the lives of the famous gangster brothers from childhood to their imprisonment. Despite its slight over-reliance on the symbolic, **THE KRAYES** is a bold film with memorable performances from the Kemp brothers who were ideal in creating the sense of fear and power the Kray once exuded. **THE MUSIC BOX**, starring Jessica Lange, was a courtroom drama concerning a daughter defending her father’s war crime charges. It was a bleak reminder of the Nuremburg trials combined with the emotional father-daughter relationship.

**CINEMA PARADISO** was our best film leaving the audience captivated by the character and brilliance of director Giuseppe Tornatore. The film follows the childhood of Salvatore in a small Sicilian community. He is enthralled by the cinema, aided and abetted by the old projectionist. Between them they keep the local community entertained. It is the cinema’s tribute to its own.

**BORN ON THE 4TH OF JULY** was Oliver Stones second Vietnam epic, an allegory of America’s loss of innocence in the war. There is a fine performance from Tom Cruise. The fact that it is a true story provided a notable impact on the audience. It ended with the all American boy discovering America’s true values through the suffering which he endured after his return. Our final film was Pedro Almodovar’s Spanish classic “WOMEN ON THE VERGE OF A NERVOUS BREAKDOWN”. This was a stylish fast-paced comedy on the theme of faithless lovers. It was too odd to appeal to many of our audience.

The A.F.S. would like to thank Fr Stephen for his work in running the society and the increasingly successful Inner Circle discussion group. Also to Mrs Margaret Moorhouse who brought STAND AND DELIVER to the Inner Circle. (Fr Stephen adds: Please remember Margaret in your prayers. She died of cancer on 15 January 1991, and this visit was her last to Ampleforth. She had been a firm though not uncritical supporter of film at Ampleforth since the early 1970s.) I would also like to thank Mr Motley and the Cinema Box for showing our films and for all their hard work for us.

Mark von Westenholz (E)
THE AMPLEFORTH JOURNAL

WINE SOCIETY

The formal introductory wine course finished on the summery side of half term and all the participants sat the written and tasting examination. The majority passed and those who didn’t could probably put it down to circumstances beyond their control — non attendance at all the sessions being the major reason. As a result of the course we now have a small, relatively knowledgeable, group of boys who understand something about wines. This equips them for the meetings of the Society, which are designed to put the boys into contact with many different wines and styles so as to equip them for the future. A number of guest speakers have been arranged and this will further their contact with the wine world. A few boys went on the Italian trip at half term and visited a winery as part of the proceedings. The fact that we arrived on the last day of harvest made it particularly memorable. The boys (S.M. Carney (A), P.J.H. Dunleavy (T) and A.B.A. Mayer (J)) also helped in staging a wine tasting in The British Institute of Florence. Members of the Society — (those who have passed the examination) are entitled to wear the A.C.W.S. tie. The Society stays “open” for those who have left Ampleforth and there is now a twice yearly newsletter which is sent to all members wherever they may be. There is much to be said for knowing something about wine. It helps at dinners, is a useful conversation piece and stimulates discernment in the palate. Shakespeare can finish: “A man cannot make him laugh; but that’s no marvel: he drinks no wine”. King Henry IV Pt2.

F.H.E.

MUSIC

HEADMASTER’S LECTURE: Sir Charles Groves 5 October

Although the lecture was both instructive and entertaining, it was probably the members of the Pro Musica who gained most from Sir Charles’s visit. It had been clear from the outset that it would be appropriate for Sir Charles to be able to call on the services of this group to illustrate his talk and so several hours were spent in rehearsal with him earlier in the day. The playing, initially tentative, had grown in confidence in response to Sir Charles’s encouragement and advice. Selected movements from symphonies by Haydn, Mozart and Britten were performed during the course of the lecture and the standard of playing was as good as at any time since the formation of the Pro Musica.

THEATRE Recital by David & Helen Watkins 7 October

David Watkins has been a regular visitor to Ampleforth. Last year he and Sean Evans were the soloists in a memorable performance of the Mozart Concerto for flute and harp. His return, this time in conjunction with his sister Helen, was eagerly awaited and lived up to all expectations.

Helen’s contribution consisted of songs by Stradella, Pergolesi, Mozart, Gounod and Mendelssohn as well as works from the twentieth century. Her rich mezzo voice projected easily in the helpful acoustic of the theatre, although there were moments when faulty intonation threatened to mar the performances. Sensibility for the words was aided by excellent diction and the enjoyment of the pieces was enhanced further by her well devised introductions.

The programme also featured first performances of two pieces by Peter Dickinson. The first, “Strings in the Earth”, had been written in the 1950’s but the second, “A Waltz of Roses”, is to form part of a cycle commissioned by the Watkins but as yet incomplete. The text is a catalogue of all the varieties of roses in David’s garden and the music was written In Memoriam of the American critic Virgil Thompson, who had a particular penchant for waltzes.

The harp solos proved to be the highlight of the evening. Included were David’s transcriptions of pieces by Peerson and Dowland as well as one of his own works, the Petite Suite which had won first prize in an international competition in the United States. David’s researches into the harp repertoire had led to the recent discovery of hitherto unknown works by Philippe Jacob Meyer, a contemporary of Mozart and the great nineteenth century harpist, Elias Parish-Alvars. The latter, a test of technical virtuosity was dispatched with consummate ease.

David and Helen concluded their programme with three evocative Hebridean songs and David’s arrangement of Scarborough Fair provided the encore.

PRO MUSICA St George’s Church, York 4 November

Last night’s concert was in aid of St George’s refurbishment appeal. The new marble altar steps are a striking addition to this attractive Victorian building.
Happily, Ampleforth College Pro Musica String Ensemble proved that the new-look church is as easy on the ear as on the eye. The acoustic has a bright clarity ideally suited to strings and this building must surely be considered again for future concerts by other groups.

Pro Musica is a group of 18 string players who are scholars at Ampleforth. Under their conductor William Leary, late of the Royal Liverpool Philharmonic and now head of strings at the College, they gave us an intelligent and skilful performance of works by Handel, Britten, Telemann and Mozart.

The Simple Symphony was based on tunes which Britten wrote when he was 12 years old, but is surely far from simple to play, requiring particularly nimble fingers in the pizzicato. This performance had a lively energy throughout.

Tom Gaynor, a member of the Ampleforth Piano Quintet, was the soloist in the Telemann Viola Concerto. He approached the work with a casual elegance. The ensemble was joined by two excellent horns and two excellent oboes for the performance of Mozart's symphony 29. This was a beautifully controlled reading with clean cut-offs which showed both the orchestra and the church at their best.

(Charles Hunt: Yorkshire Evening Press)

SAINT ALBAN HALL 25 November
This lengthy concert given entirely by members of the College bore witness to the wealth of corporate instrumental music currently taking place at Ampleforth. For some groups it was the first opportunity to perform this academic year. Of the many noteworthy performances, those given by the Pro Musica and the College Orchestra must be singled out for special mention. That the latter seemed to have found its true identity, if that is ever possible in a school situation where numbers and talent vary from year to year, was proved by an outstanding performance of Beethoven's first symphony. Full details of the programme appear below.

WIND BAND
Two pieces from Baroque Trumpet Suite
George Frederic Handel (1685-1759)
Anglaise : Hornpipe
Solo Trumpet : Adam Wright

March from Folk Song Suite
Ralph Vaughan Williams (1872-1958)

JUNIOR BRASS ENSEMBLE
A Hanukkah Festival . . . Traditional
arr. Ted Blumenthal

WIND QUINTET
First of Trois pieces breves . . . Jacques Ibert (1890-1962)
Beethoven's Fifth Bossa Nova . . . Terence Greaves
of sickness, to participate. Thus the Headmaster took the fateful decision to cancel
the performance.

There was, however, some consolation as the Schola took off at the end of
term for a second trip to the USA to perform a series of carol concerts.

Following his appointment to the Mastership of St Benet's Hall, Oxford, Fr
Henry reluctantly severed his long connection with the Schola at the end of this
tour. Mr Hansell also signed off at this point, to take up his appointment as
Director of Music at Cranleigh School, Surrey.

JACK BERNER MEMORIAL CONCERT
8 January 1991

This piano recital by Stephen Hough was both a Memorial for Jack Berner, father
of Timothy (W71) and Simon (W74), and a fund-raising event for the Lourdes
Pilgrimage of which Jack had been an enthusiastic and diligent supporter and
official over 19 years before his death on 20 April 1990. As the Pilgrimage
Director, Fr Bernard Green, put it in his welcome address at the beginning of the
evening, a quality for which Jack will be remembered by his friends and fellow-
pilgrims was his single-mindedness, which is a mark of humility, in carrying out
tasks given to or assumed by him. In this, Jack was able to make good use of his
long experience as a diplomat in and with the French language and French-
speaking people.

The additional link with Ampleforth was that Stephen Hough, who had
generously offered his services without charge, was a past member and organist
of the Ampleforth Parish of St Mary's, Warrington, before leaving to pursue his
professional career. Father Maurus Green had there received him into the Catholic
Church. Sadly, Father Maurus himself was suffering from influenza and so was
unable to attend.

Humility was also the keynote in Stephen Hough's performance. It is a
characteristic which he is well able to combine with spell-binding technical
mastery in such brilliant, sparkling and thrilling works as Liszt's arrangement of
Gounod's 'Valse de l'Opera Faust' and Tausig's 'Ungarische zigeunerweisen', the
pieces which, respectively, concluded the two halves of the concert. From
Czerny's 'Variations brillantes', Op. 14, which opened the concert, to the
mazurkas and a scherzo by Chopin, through the long, trackless but ultimately
blessedly serene Nos 2, 3 and 4 of Liszt's 'Annales de Pelerinage — Troisieme
Annee — Italie', there was a rich romantic profusion of moods, exactly and fully
described in their varied shades and colours. No 4 (Les jeux d'eau à la Villa d'Este)
with its bright and generous cascades, brought to mind the living water of St.
John's Gospel.

It was an evening to be treasured. Organised and hosted by Joan Berner, Jack's
widow, and her children, it brought together some 250 friends of Jack and of
Lourdes in a convivial tribute to both and to values which are close to the hearts
of many friends of Ampleforth.

T.J.B.
I was delighted to be asked to review one with which I had not been involved: I have nothing but praise for a brilliant production. Credit must first go to the directors, George FitzHerbert (E) and Philip Fiske de Gouveia (T), who were assisted by a strong script and an excellent cast.

The play was an ambitious choice, on account both of its length and of its complexity of plot and dialogue. The achievement of the directors and cast was therefore doubly impressive: many of the lines required perfect timing and due conviction to be amusing, and this challenge, with a script certainly not written for teenagers, must have been particularly demanding. The cast was intelligent and mature enough to deal with these problems, and the play's hilarious sending-up of pretentiousness was enhanced by being presented so acutely by young actors.

The theatre critics, played by Alexander Cross and Malachy O'Neill, were superb. Cross's maligned and chippy Moon did full justice to his lines, and he achieved a pretentious pomposity so accurate that I am taking great pains not to expose myself to being accused of it. O'Neill's Birdbood dominated. His presence, physical and dramatic, was strong, and his lines were delivered with an assurance and maturity that were impressive. The cast was intelligent and mature enough to deal with these problems, and the play's hilarious sending-up of pretentiousness was enhanced by being presented so acutely by young actors.

Three members of staff were with us for the autumn term only: Linda van Lopik was our science teacher, shared with Gilling Castle; Brendan Rouse, ex-Stonyhurst and Stephen Cunningham, ex-Downside, were resident, and helped with sport and supervision. Mr Rouse also took Religious Studies and left us to teach in a Jesuit mission school in South Africa. Mr Cunningham introduced the house to Current Affairs, in which he stimulated a passion for writing to the newspapers, leading to four letters appearing in the national junior press. We valued the contributions of all three.

Andrew O'Mahony (D)

Cast: Moon: Alexander Cross (H); Birdbood: Malachy O'Neill (C); Mrs Drudge: Mark Berry (T); Simon Gascoyne: Simon Martelli (E); Felicity: Patrick Badenoch (O); Lady Cynthia: Alistair Russell-Smith (H); Magnus Muldoon: John Scanlan (O); Inspector Hound: Benedict Godfrey (E); corpse: David Russell-Smith (H).

Theatre staff: Stage Managers: James Elwell (J) (The Tempest) and Charles des Forges (W) (The Real Inspector Hound); Asst. Stage Managers: Richard Fattorini (O); Michael Thompson (B); Thomas O'Connell (O); Philipp Nerch (O); James Savile (E); Lighting: Charles des Forges (W); Guy Hoare (W); Sound: Hugh Milbourn (B); Props: Timothy Reid (O); Video production: Thomas Waller (A); Asst. and publicity: Nicholas Leonard (O); Camera: Nicholas Myers (A); Alexander Brunner (O); Hugh Smith (H); Simon Dann (H); Photographs: Charles Guthrie (W).
and of their work. Monitors were denied power to punish other boys; they refer
cases of indiscipline to the housemaster, who alone imposes penalties. Some
periods in the timetable which were called 'Creative Activities' are now called
'Reading', in order to provide supervised time to encourage them to take more
interest in books. Activities take place, as before, three evenings a week. A Science
prep was introduced for all years. Snooker and television were forbidden before
morning classes. All this was designed to give high profile to academic discipline
and progress.

The retreat was organised by Fr Stephen who invited Mr Ken Madine from
CAFOD to lead it. He started with an upside-down map of the world, and
couraged us to look at the world and its needs from the point of view of the
gospel, rather than from a complacent European standpoint. The different years
concentrated on various themes of 'bread', 'water' and 'community' to find an
answer to the question: 'What do men and women hunger and thirst after most?'
What they learnt about justice and love turned into prayer in the form of the
Stations of the Cross, and the Rosary, and a meditation before the exposed Blessed
Sacrament. This in turn was reinforced by each year learning and performing a
relevant little play, and a song, and producing their own poster of what they
thought the retreat had meant for them.

During half-term we had extensive work done: the kitchens were given a new
dishwasher and walk-in refrigerator, the roof of the pantry was replaced, the
refectory and lower classroom gallery were redecorated; the upper classroom
gallery was carpeted. The boys started a tuck shop so that the proceeds could go
towards improvements. Generous donations from parents made it possible to buy
a hand-drier for the lavatories, and lampshades for various parts of the house.

After half-term, the first year were taken by their tutors to a Bakery in
Harrogate. They were shown the baking and selling process and they asked
embarrassing questions about the waste of imperfect loaves when so many were
hungry. They were mollified by the gift of dozens of cakes and doughnuts, and
proceeded to York to see a dramatic production of 'The Voyage of the
Dawnreader'. Our own dramatic talent became evident when a group called the
'JH Play-boys' started putting together informal productions such as 'The Banana'
and a regular satirical feature, a cross between 'Week Ending' and 'Spitting Image',
which they call 'The JH News'. Their Christmas play was original and amusing.

Under Thirteen v St Olave's

H L 24 - 6
The following played for the Under Thirteen team:


Under Twelve

The Under Twelves only played one match against Pocklington but showed that they have talent. The forwards worked hard, gaining about 90% possession but, unfortunately, this was only translated into one try, after a five metre scrum, while Pocklington, who grew in confidence as the match progressed, made three breakaways to win the game 12-4. The team was:


Under Eleven

Considering that hardly any of the boys had played rugby before and that they played against teams who had had two years more experience, the fact that they were not heavily beaten in any of their three games reflects their positive approach, as well as the hard work put in by Mr Cunningham as coach. The forwards worked hard as a unit and were well-supported by a quick-moving set of backs, among whom Oliver Hurley, Matthew Camacho and Mark Hassett were outstanding.

Under Eleven v St Olave's

The following boys played for the Under Elevens team:


MUSIC

Since the Schola were leaving for America before the end of term and the retreat took on a different form from previous years, specifically musical events were centred on the year concerts, St Cecilia concert, and the termly Trinity College practical music examinations. The year concerts which monitor boys' progress also give peers a chance to hear others and give each a marking post for standards and competition.

On the whole the standard of performance was reasonably good, especially and unusually so from the first year boys. Notable performances came from James Arthur, Jack Brockbank, Frederic Dormeull and Richard Charnier who all displayed confidence as well as aptitude essential for solo exposure. Amongst the second year boys, best performances were by Alistair Stephenson, Damien Massey, Edward Porter, Loughlin Kennedy and Myles Joynt, each displaying a grasp of the musical content of their pieces. Damien Massey and Edward Porter were further able to accompany this with a good tone of the instrument. In the third year there were several good performances but the best were from Piers Hollier, Adam Wright (as polished on the piano as on the trumpet), Edward Leneghan and Douglas Thomson.

On Sunday 25 November, the annual St Cecilia concert was held in the St Albans Centre. The school was well represented by all years, and boys in the Junior House played their part less convincingly than upper school boys. The Wind Band played two pieces: 'Last of the Summer Wine' by Ronnie Hazlehurst, and a creation especially written for them by their director which gave each department a chance to shine and let their hair down at the same time. The Strings performed two folk songs with appropriate contrasts of style and attack, everybody making a contribution. The Orchestra played two pieces: a minuet and the St Anthony Chorale which had moments of dynamic content, control and ensemble. Adam Wright had a solo slot in the upper school Wind Band's 'Hornpipe' and carried it off with his usual calm.

In the same week, six boys achieved passes in T.C.L. practical examinations:

- Piers Hollier  cello I 85 (honours)
- Giancarlo Camilleri  horn II 70 (pass)
- Dominic Beary piano I 83 (merit)
- David Stuart-Fothringle  cello I 83 (merit)
- Damien Massey guitar I 82 (merit)
- Giles Furze  oboe II 81 (merit)

Adam Wright achieved a good pass in the grade V theory exam for the Associated Board in preparation for his taking grade VIII trumpet next term. Including these, there were 67 boys playing instruments in the Junior House, and twelve of them played more than one instrument.

ART AND CRAFT

The art room contributed to the half-term retreat by making posters on the themes of Community, Bread and Water, which were hung in the chapel as a visual focus to the culminating liturgy. For the most part, classes were spent developing basic
drawing techniques so the hat and decoration constructions invented at the end of term were viewed by many as welcome light relief. In the event they provided much-needed colour and gaiety in the black-outs and blizzards of the last few days. The final Christmas party was the usual bizarre and extravagant spectacle. In woodwork, Father Edgar has continued to maintain high standards of carpentry with second years making pine benches, and the third years producing chairs.

S.B.

SCOUTS

The Autumn Term began with a change of adult leaders, Brother Raphael and Father Henry having left for Oxford.

The first camp was held at Kirkdale where Trangia cooking and map-reading skills were tested. Some live First Aid was required when Nick Grimshaw fell onto the dry river-bed whilst scrambling on the banks. Fortunately his injuries proved to be not serious. After an open-air mass said by Fr Barnabas in the shadow of St Gregory's Minster, the scouts hiked to Kirkbymoorside to join the start of St Chad's annual parish walk and act as guides. The day ended at the house of Dr and Mrs Mulson for a welcome barbecue.

A highlight for twelve senior scouts was the Patrol Leaders' Camp. Father Alban returned from his new parish, giving up some of his holiday to prepare and lead the camp. Several challenges were set by him which the prospective leaders had to solve in order to demonstrate their leadership potential. All the participants tried hard and after careful consultation and consideration J.P.F. Townley was chosen as Senior Patrol Leader, with A.Z. Murotoe-Chiwere, G. Camilleri and T.F. Shepherd as Patrol Leaders and A.J. El Jundi, C.M.J. de Bournazel, R.G. Waddingham and A.J.J. S. Alessi as Assistant Patrol Leaders. Once the new patrols had been formed the Patrol Leaders held regular Patrol Councils where they helped to plan weekly troop meetings and organise future events.

One weekend saw a group of five volunteers assisting the National Trust in conservation work in Bransdale. Several boys completed their swimming proficiency badge, a pre-requisite for canoeing activities. Several day hikes were completed and any spare time was spent at the College Lakes developing patrol sites and building bivouacs. A visit to the new 'Megabowl' at Clifton, York, proved popular. Sadly, a planned visit to the cinema to see 'Teenage Mutant Ninja Turtles' was snowed off.

With the demise of Scouts in the main school, J.H. Scouts now come under Ryedale District. Mr G. Simpson is to be our new Group Scout Leader.

H.D.
The death of Pat Callighan last year marked the end of an era. For generations of Gilling boys Mr Lorigan, Major Blake-James and Mr Callighan were an integral extension of the monastic community at Gilling. To say that each of them was a colourful character in his own right is an understatement, and no-one who witnessed the rivalries between Mr Lorigan’s and Mr Callighan’s respective teams will ever forget their intense though good humoured enthusiasm and fanaticism.

Pat was born in a small village near Halifax in 1916. He went to the village school and there he quickly discovered the love for Rugby football that was to colour his whole life. On leaving school he joined a woodworking firm, but Rugby was his main interest. He built a large shed in the garden which he fitted out with what body-building equipment he could afford and trained nightly. In 1938 he married, and as he was by now attracting the attention of more important rugby clubs he decided to settle where he could play for his local side, Halifax. On the outbreak of the war Pat joined the Royal Engineers, but within a month had been transferred to the Army Physical Training Corps in which he served for the next five years, rising to the rank of Regimental Sergeant Major Instructor, playing rugby meanwhile, first for Halifax and then for Leeds whenever he was available.

After the war Pat obtained the post of P.E. Master at Welbury School near Hitchin in Hertfordshire. There the Headmaster and his wife, Mr & Mrs Kenworthy-Browne, became the most important single influence on his life. It was they, he maintained, who were responsible for converting the natural and rather aggressive rebel that he was into the most devoted and loyal of Catholics. And it was Fr Paul Nevill who, on a visit to Welbury and at the Kenworthy-Browne’s instigation, invited him to run the P.E. at Gilling and teach woodwork. This was in 1952, and he never looked back. At Gilling the influence of his new Headmaster, Fr Hilary Barton became equally formative. Not that the rebel in him disappeared; if he disagreed with a proposal he said so, but once a decision was made it was final, and his loyalty absolute and unswerving.

Pat’s loyalty to and affection for Gilling were overwhelming and total. Hours were immaterial to him and the needs of the boys paramount. P.E. and boxing and rugby he loved; no-one who heard him shouting on the touchline will ever forget it; but they were never ends in themselves; they were means to the over-riding end of teaching boys to develop those gifts that God had given them. The academic side he left to others; the physical side he saw as equally important in the overall education of the whole man in the service of God and his fellow men. Every Gilling boy of the past 35 years will hear Pat’s repeated calls for self-discipline ringing in his ears for the rest of his life.

Like so many military men Pat was that strange mixture of hardness and softness. He had the softest and most sentimental of hearts, often masked by a show of bravado and toughness that was absolutely genuine and sincere and yet which did nothing to disguise his fundamental understanding and compassion. He was soft-hearted yet he couldn’t stand softness. He loved tradition, liked men to be men, and prized loyalty and reliability, honesty and whole-heartedness above everything.

Pat’s involvement was not only with Gilling. For years he organised the Judo at Ampleforth, and more recently he had been working in the Range. He helped to form the Gilling branch of the British Legion and was its President at the time of his death.

Whoever worked with Pat quickly learned to value his commitment to whatever he was doing and to recognise the warmth, interest and affection he had for those he was working with. Throughout his life he strove to make Christ’s values his own and to instil those same values into his own family and into the hearts of the countless boys who passed through his hands over the years. To Elvey, his wife, and his family we offer our deepest sympathy.

P.A.C.

We welcomed Mr Michael Beisly as the new Head of Science and Mr Simon McKeown onto our resident team. We said goodbye at the end of term to Mr John McKenzie who now has too full a timetable at the College.

SCHOOL MONITORS:

DIARY
The Autumn Term opened with 95 boys and launched us into a period of activity and change. We arrived back to find that the Castle kitchens had been stripped, retiled and re-equipped with stainless steel shelving, work surfaces and new equipment. A new three weekly menu was introduced incorporating the changes in diet introduced in recent years. Another change has been the adoption of a new supplier of new clothing: Frank Harrison Limited, a firm near Leeds, has been able to overcome many of the problems we have encountered in past years.

This Autumn saw the launch of Fencing as a school sport alongside the now traditional Judo. A basic kit of masks, jackets, plastrons and foils was bought and has set us up for years ahead. The following boys achieved Judo gradings in November: — James Newbound and Jeremy Lyle — 1st Mon, Richard Edwards and James Dean — 2nd Mon, Tommy Todd — yellow belt and 3 Mon.

In the Indian Summer we continued tennis coaching and our Golf Professional, Mr Marshall, assisted by Mr Richard Ward, kept up golf lessons throughout the term.

Our Sponsored Walk for Save the Children Fund last May raised a record total of £1,550 and this term a volunteer group went on the Castle Howard World Wide Life Fund walk and raised £170. Twenty four boys took part with parents and staff and Patrick Orrell and John-Paul Hogan earned WWF Pandas in recognition of their efforts. Mr Maguire took the 4th Form on a day outing to Durham Cathedral and Castle, and then the 5th Form for a two-day field weekend in the Lake District assisted by Mrs Maguire and Mr Nos and Mrs Stanwell. They had a glorious time and did useful geography and geology. The half-term entertainment put on by the junior half of the school was a musical on a WWF theme about an elephant's struggle for survival entitled "Big Momma". Parents who could attend enjoyed the lively singing and swaying elephant heads. On our return we held our annual bonfire despite inclement weather. Judicious rearrangement put the barbecue supper indoors and by the time we lit the fire the skies were clearing and we were able to complete the firework display under reasonable conditions, although a chill flurry of rain reminded us what we had escaped. The display organised by Miss Nicholson aided by many staff was impressive and owes a lot of its success to the generosity of parents in contributing to the firework fund.

A visit by Gresham's School, on tour, who spent their time with us between fixtures, established some firm friendships for the future. It is encouraging to meet an increasing number of schools that believe in playing good rugby rather than winning at all costs.

Much time was spent reorganising the timetable. A new pattern of day has emerged which avoids evening teaching and further modifications should improve our overall effectiveness, whether boys or staff. The process of reorganisation has been long and wearing and the pattern of late afternoon activities, options and projects has taken time to evolve satisfactorily but the struggle has been worthwhile.

In November we received a visit from Her Majesty's Inspectorate, who were looking into the ways in which the Children Act, coming into force next September, will affect independent boarding schools. No formal report was drawn up, but at their departure they declared themselves happy with what they had seen.

At Mr Chapman's encouragement the Third Form entered for the Sunday Times Mozart Competition and won seats for next January's Mozart Show. A Natural History evening for the whole school given by Mr and Mrs Bishop allowed us a close-up view of bats and hedgehogs which they had rescued from injury and were now ready for release back into the wild.

On 11 November we welcomed back some 60 old boys currently at the College to tea in the Hall with a tour of some of the changes since their day. As the term drew to its close the wisdom of the installation of our new kitchens was revealed when the storms cut off all our light and heat for a day. For thanks to a by pass round the electric control valve, built in for just such an emergency, we were able to have hot meals almost as normal while spending the day trunk packing in the morning and with a story-telling marathon round the log fire in the hall later on.

The Carol Service in Gilling Parish Church was a crowded occasion with several original carols and a resounding brass fanfare. The Mass in our Chapel enabled visiting parents to hear a shorter form of the same programme. This was further evidence of the way Gilling music is currently flourishing and another impressive set of music examination results prove it. In the November Grade Examinations the following boys were entered and passed with these results: —

George Bunting Piano Grade 2 80% Merit
James Dean Trumpet Grade 2 78% Merit
Richard Edwards Violin Grade 1 70% Pass
Stephen Langstaff Recorder Grade 1 72% Pass
ASSOCIATION FOOTBALL

For the first time in many years it was decided to play a half-term of football in order to give the boys variety in winter games and to counteract the dangers of rugby on the bone hard autumn pitches. Despite small success in terms of results, the experiment proved to be a winner as the boys enjoyed the change and improved with every game played. The 1st XI lost all four games but with a close 3-2 defeat at Woodleigh the boys showed they were not without ability and there were some outstanding individual performances from David Freeland and William Evers in midfield and attack respectively as well as a series of outstanding saves from Conrad Bem in goal. The under 11 side managed to win handsomely, 7-0, against Woodleigh and played exciting games against experienced opponents. There were a number of excellent and promising performances, notably from Mark Wilkie who scored a hat trick at Woodleigh, Robert Worthington, Alejandro Baigorri and the commanding figure of Nicholas McAleenan, a naturally gifted performer.

RUGBY FOOTBALL 1st XV

As last year, Gilling has taken to the field with a small side, although the boys have made up for their lack of stature with skillful and determined rugby. Of seven games played, two have been won five lost, albeit against excellent opponents. Mention must be made of the forwards in general who have shown tremendous spirit and technical skill in supplying an even share of ball even against such fearsome opponents as Howsham Hall. Individually there have been outstanding performances from Luke Morgan who earned his colours for his ceaseless tackling and covering in the back row; and David Freeland for similar work under severe pressure at outside half.

UNDER 11

This has been a mixed half-term for a rather inexperienced side with two victories and three losses. Despite heavy defeats at the hands of Greshams and Malsis, the boys have stuck to their task well and are improving all the time. Credit must go to J.P. Hogan, N. McAleenan for their defensive work, particularly as they are new to the game, as well as J. Dean and W. Mallory for their work rate in the forwards. The highlight of the term was the fixture against the touring Greshams side who played excellent rugby and who proved friendly opponents.

Results: Association Football

<table>
<thead>
<tr>
<th>Fixture</th>
<th>Score 1st XI</th>
<th>Score Under 11 XI</th>
<th>Result</th>
</tr>
</thead>
<tbody>
<tr>
<td>v Bramcote</td>
<td>lost 6-1</td>
<td>v Bramcote</td>
<td>lost 4-0</td>
</tr>
<tr>
<td>v Woodleigh</td>
<td>lost 3-2</td>
<td>v Woodleigh</td>
<td>won 7-0</td>
</tr>
<tr>
<td>v Terrington</td>
<td>lost 4-0</td>
<td>v Terrington</td>
<td>lost 3-2</td>
</tr>
<tr>
<td>v Aysgarth</td>
<td>lost 11-0</td>
<td>v Aysgarth</td>
<td>lost 4-0</td>
</tr>
</tbody>
</table>

Aysgarth 5-a-side Competition: losing Plate Finalists

Results: Rugby Football

<table>
<thead>
<tr>
<th>Fixture</th>
<th>Score 1st XV</th>
<th>Score U.11 XV</th>
<th>Result</th>
</tr>
</thead>
<tbody>
<tr>
<td>v Howsham</td>
<td>lost 24-0</td>
<td>v Greshams (on tour)</td>
<td>lost 24-0</td>
</tr>
<tr>
<td>v Pocklington</td>
<td>won 16-4</td>
<td>Moorlands</td>
<td>won 48-0</td>
</tr>
<tr>
<td>v St Martins</td>
<td>lost 40-4</td>
<td>v Junior House</td>
<td>won 8-6</td>
</tr>
<tr>
<td>v Malsis</td>
<td>won 40-0</td>
<td>v Malsis</td>
<td>lost 48-0</td>
</tr>
<tr>
<td>v St Olaves</td>
<td>lost 20-4</td>
<td>v Barlborough</td>
<td>lost 12-0</td>
</tr>
<tr>
<td>v Howsham</td>
<td>lost 30-12</td>
<td>U.10 XV</td>
<td></td>
</tr>
<tr>
<td>v Barlborough</td>
<td>lost 18-14</td>
<td>v St Olaves</td>
<td></td>
</tr>
</tbody>
</table>

K. H. Evans

GILLING CASTLE

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